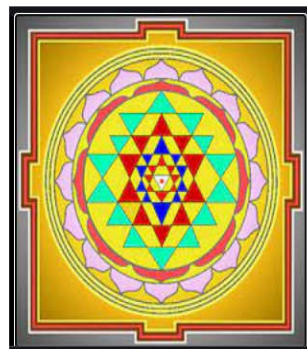


Famous Sri Durga Temples
of
India
Part-II



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of

India

Part-II

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Dedication

This work is lovingly dedicated at the lotus feet of:

Bhagavan Sri Sathya Sai Baba



Engage always in good deeds and beneficial activities. Speak the truth, do not inflict pain by word or deed – or, even by thought. That is the way to gain true peace, and that is the highest gain you can earn in this life.

.....Bhagavan Sri Sathya Sai Baba

PREFACE

What is the significance of worshipping Divine Mother?

Bhagawan Sri Sathya Sai Baba explains:

"The significance of Durga, Lakshmi and Saraswati has to be rightly understood. Three represent three kinds of potencies in man. Ichchaa Shakti (will power), Kriyaa Shakti (the power of action) and Jnana Shakti (the power of discrimination). Saraswati is manifested in man as the power of speech (Vaak). Durga is present in the form of dynamism (the power of action). Lakshmi is manifested in the form of will power. The body indicates "Kriyaa Shakti". The mind is the repository of "Ichchaa Shakti". The Atma is "Jnana Shakti". "Kriyaa Shakti" comes from the body, which is material. The power that activates the body, which is inert and makes it vibrant, is "Ichchaa Shakti". The power that induces the vibrations of "Ichchaa Shakti" is "Jnana Shakti" which causes radiation (of energy). These three are represented by the Mantra "OM Bhur-Bhuvah-Svah". "Bhu" represents Bhu-loka (earth). "Bhuvah" represents the life-force (also means conscience of man), "Svah" represents the power of radiation. All the three are present in man. Thus, Durga, Lakshmi and Saraswati dwell in the human heart. Sri Sathya Sai Baba

This free ebook is Part-II of the ebook on Sri Durga temples of India.

First Part was uploaded on May 7, 2021 and gave information on 12 famous Sri Durga temples.

You can download the Part-I from following link:

<https://app.box.com/s/ua1t6t2d7b1xp2rfw887mm5osh08z3nn>

This Part gives information on following seven Sri Durga temples:

1. Sri Mahalakshmi, Kolhapur
2. Chottanikkara temple, Kochi
3. Sri Chamundeshwari, Mysore

4. Sri Kamakshi Amman, Kanchi

5. Sri Naina Devi, Nainital

6. Sri Kanaka Durga temple, Vizag

7. Sri Mansa Devi, Haridwar

Appendix-I contains seventeen famous Sri Durga stotras, shlokas, stutis etc with videos of chanting them, and links to many sites to get information on Vedas, Aranyakas, Upanishads etc and for many stotras, shlokas, ashtottaras and matters of spiritual interest.

Many Durga stotras are given (Devanagari script and Links to YouTube video chanting of the same by famous artists such as M.S.Subbulakshmi, D.K. Pattammal, B.K.Sumitra, Sowmya, Uma Mohan, Madhavi Madhukar, Priya sisters, Bhanumati Narasimhan – Art of Living.. etc) in pages (215-237).

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always silently supported me in all my literary works, sacrificing much of her time. This ebook could not have been compiled without her help, support and cooperation. I express my deep appreciation to her.

I have drawn heavily from many references, viz. Wikipedia, Official websites of respective temples, and associated Youtube videos etc.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,

May 18, 2021

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Similar works by this author:

Link to free ebook: “Guidelines to Teachers ... from Sri SathyaSai Baba’s Teachings”:

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Link to free ebook: Human Values and Educare ... from teachings of Sri SathyaSai Baba

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Link to free ebook: Sadhana --- Path of Karma (Action) from life and teachings of Sri SathyaSai Baba

https://issuu.com/m.thirumaleshwar/docs/sadhana_--_path_of_karma_action_../1

Link to free ebook: Glory of Holy Feet of Guru... in Kannada language

http://issuu.com/m.thirumaleshwar/docs/glory_of_holy_feet_of_guru..._in_ka

Link to free ebook: Sadhana --- Path of ‘Namasmarana’ from teachings of Sri SathyaSai Baba

http://issuu.com/m.thirumaleshwar/docs/sadhana_-_path_of_namasmarana--_fr

Link to free ebook: True Guru and His Greatness..... from teachings of Sri SathyaSai Baba

http://issuu.com/m.thirumaleshwar/docs/true_guru_and_his_greatness_----fro

Bhagavan Buddha (Kannada) from teachings of Sri SathyaSai Baba:

Link to Youtube video: Human Values and Educare ... from teachings of Sri SathyaSai Baba:

<https://youtu.be/fqXmLvaTRkl>

Link to Youtube video: Greatness of Guru... in Kannada language ... from teachings of Sri SathyaSai Baba:

<https://youtu.be/xJFU9eqVMa8>

Link to Youtube video: Sadhana – Path of ‘Namasmaraana’ ... from teachings of Sri SathyaSai Baba:

<https://youtu.be/40qQI6EyBOw>

Link to Youtube video: True Guru and His Greatness ... from teachings of Sri SathyaSai Baba

<https://youtu.be/2xqRv1eMI7Q>

Purpose of Life and Ways of Sadhana ... from teachings of Sri SathyaSai Baba:

<https://youtu.be/p6S54VGQqnY>

Link to Youtube video: Sadhana – Path of ‘Jnana’ ... from teachings of Sri SathyaSai Baba:

<https://youtu.be/2ACOVhBbb9M>

Link to Youtube video: Sadhana – Path of ‘Bhakti’ ... from teachings of Sri SathyaSai Baba:

<https://youtu.be/czgl-jU77y0>

Link to Youtube video: Sadhana – Path of ‘Karma’ ... from teachings of Sri SathyaSai Baba:

<https://youtu.be/kAaEpaTxPRo>

Link to Youtube video: Sri SathyaSaiSuprabhatam – sung by P. Susheela, and illustrated with photos:

<https://youtu.be/LnD2jXkRlp8>

Link to Youtube video: Yoga and Dhyana (Kannada) ... from teachings of Sri SathyaSai Baba:

<https://youtu.be/npCFBZRkuil>

Link to: ‘God is eternal witness (Kannada)’: You tube video:

<https://youtu.be/DmzQn9QChx4>

Link to download the free ebook: ‘Shivarathri in Twelve Jyotirlinga Temples’:

<https://app.box.com/s/c7ly665k1fuap3unc6url9ttwxjhid11>

Link to download the ebook: ‘Man, Universe and The Supreme’:

<https://app.box.com/s/4otzw4ecmt29ludydgttcsgwvpym3ak0>

Link to download the free ebook “Ten famous Sri Rama Temples of India”:

<https://app.box.com/s/3yp186g6rmvfwhn9vdon723qcs4fv4z3>

Link to download the free ebook “Twelve famous Sri Durga Temples of India”:

<https://app.box.com/s/ua1t6t2d7b1xp2rfw887mm5osh08z3nn>

Also, see:

PrashanthiBhajans:

<http://prashanthi-mandir-bhajan.net/24kbhajan/>

Shlokas, Rudram etc by Pandits on Shivarathri day in Puttaparthi:

<https://drive.google.com/file/d/13zrylzXUWIXWIII3eTQBAeIYZvX8xrZB/view?usp=sharing>

Links to download of original PDF files:

Glory of Holy Feet of Guru ... in Kannada language:

<https://app.box.com/s/mbcw1zsy1o5s1l5gk9exi3jkuceka8n7>

Swami’s teachings to Teachers, Human values & Educare:

<https://app.box.com/s/cee1y3ptuvvxdw0sb2t4qtq3swcens6r>

Swami’s teachings... Purpose of life, Sadhana – Path of Jnana, Bhakti, Karma:

<https://app.box.com/s/kovqfemjyikaqn42e7hu2xmwqzkiga08>

Significance of NAVARATRI and Devi worshp:

..from discourses of Bhagavan Sri Sathya Sai Baba.



The term Devi represents the divine power that has taken the passionate (raajasic) form to suppress the forces of evil and protect the serene (satvic) qualities. When the forces of injustice, immorality, and untruth have grown to monstrous proportions and are indulging in a death-dance, when selfishness and self-interest are rampant, when men have lost all sense of kindness and compassion, the Atmic principle assumes the form of Sakthi, takes on the passionate (rajasic) quality, and seeks to destroy the evil elements. This is the inner meaning of the Dasara festival.

When the divine Goddess is in dreadful rage to destroy the wicked elements, she assumes a fearful form. To pacify the dreaded Goddess, her feminine children offer worship to Her with sacred red powder (kumkum). Seeing the blood-red *kumkum* at her feet, the Goddess feels assured that the wicked have been vanquished and assumes her benign form. The inner meaning of the worship of Devi with red kumkum is that thereby the Goddess is appeased.

During the ten days of the Dasara, the demons (rakshasas), in the form of wicked qualities, have been routed. Rakshasas do not mean demonic beings. The bad qualities in men are the demons. Arrogance is a demon. Bad thoughts are demons. Ravana is depicted as the king of Rakshasas. He is said to have ten heads, but he was not born with ten heads. Who is this Ravana, and what are his ten heads? Lust (kama), anger (krodha), delusion (moha), greed (lobha), pride (mada), envy (maatsarya), the mind (manas), intellect (buddhi), will (chitta), and ego (ahamkara) --these constitute the ten heads. *Ravana is one who has these ten qualities.*

Each one can decide for himself whether he is a Ravana or a Rama, according to his qualities. Rama is the destroyer of bad qualities. When engaged in this act of destruction of bad qualities, He manifests His passionate quality (raajo-guna). But His passionate quality is associated with His serene (saatvic) quality. Even in cutting off Ravana's ten heads, Rama showed His love. This was the only way Ravana could be redeemed.

When the Lord metes out a punishment, it may appear harsh. But what appears externally as passionate (rajasic) is in reality serene (satwic). In a hailstorm, along with rain there will be hailstones. But both the rain and hailstones contain water. Likewise, there is serene quality even in the Lord's passionate actions. Similarly there may be passionate quality even in slothful (thaamasic) actions. These depend on the time, place, and circumstances in which the Lord acts. Butter can be split with a finger. But a powerful hammer is needed to break a piece of iron. The Lord deals with serene persons in a serene way. He applies the passionate weapon against passionate persons.

People worship the Lord as Roudrakara, attributing dreaded forms and qualities to the Divine. This is not proper. **The Divine has only one attribute: the embodiment of love. It has been said, "Love is God.** Love pervades the Cosmos." Hence, one should not view the world from a worldly point of view. It should be viewed through the eyes of love.

The significance of Durga, Lakshmi, and Saraswati has to be rightly understood. The three represent three kinds of potencies in man: will power

(ichchaa sakthi), the power of purposeful action (kriya sakthi), and the power of discernment (jnaana sakthi).

Saraswati is manifest in man as the power of speech (vaak). **Durga** is present in the form of dynamism. **Lakshmi** is manifest in the form of will power. The body indicates purposeful action (kriya shakthi). The mind is the repository of will power (ichchaa shakthi). The Atma is the power of discernment (jnaana shakthi). Purposeful action comes from the body, which is material. The power that activates the inert body and makes it vibrant is will power. The power that induces the vibrations of will power is the power of discernment (jnaana shakthi), which causes radiation of energy. These three potencies are represented by the mantra, Om Bhur Bhuvah Suvaha. Bhur represents the earth (bhuloka). Bhuvah represents the life force, conscience in man. Suvaha represents the power of radiation. All three are present in man. Thus, Durga, Lakshmi, and Saraswati dwell in the human heart.

Men are prone to exhibit passionate (rajasic) qualities like anger and hatred. They are the menacing manifestations of Durga. The extolling of the Divine in song and poetry and the pleasing vibrations produced by them indicate the power of Saraswathi. The pure qualities that arise in man, such as compassion, love, forbearance, and sympathy, are derived from Lakshmi.

When people worship Durga, Lakshmi, and Saraswathi externally in pictures or icons, they are giving physical forms to the subtle potencies that are within them. The unfortunate predicament of man today is that he is not recognizing the powers within him and developing respect for them. He goes after the external, attracted by the physical forms. The relationship between the material and the subtle has to be understood. The remedy for man's life is contained within himself. But man seeks remedies from outside.

What should do during these ten days of the Navarathri festival? Convert your will power (ichchaa shakthi) into a yearning for God. Convert purposeful action (kriya sakthi) into a force for doing Divine actions. Convert your power of discernment (jnana sakthi) into the Divine Itself.

Navarathri means "nine nights". What does the nine signify? There are nine planets (grahas), according to astrology. The human body has nine openings. If

a deep inquiry is made, it will be found that mankind is dependent on the planets. Although astrologers speak about nine planets, in reality, only two "planets" matter: attachment (raga) and hatred (dwesha).

In the worship of the deities during Navarathri, one of them should be worshipped each day, not externally but with one's heart and soul. Bodily actions are ephemeral. The body derives its value from the spirit within. Hence it should be regarded as a sacred temple. During the Navarathri festival, for the purpose of eradicating one's demonic tendencies, the deities were worshipped with sacred powder (kumkum). The red powder is a symbol of blood. The meaning of this worship is that one offers one's blood to the Lord and receives in return the gift of peace from the Lord.

Therefore, the Navarathri festival is observed by contemplating on God for ten days, cleansing one's self of all impurities, in order to experience the divinity within. The penultimate day of the festival is dedicated to what is termed "worship of weapons (ayudha puja)". The weapons to be worshipped are the divine powers in man. When the divine is worshipped in this way, one is bound to progress spiritually.

Devi's Compassion And Grace: Swami said:

The great Aadi Shankaracharya was barely four years old at the time. His father, a devout scholar, used to offer daily worship to Goddess Raajeshwari every morning. Meditating before the Goddess with closed eyes, he would offer a bowl of cow's milk to her. When he opened his eyes after meditation, he would find that bowl was only half-full, the other half having been accepted as an offering by the Goddess. One day, he had to go to a neighbouring village for three days. He told his wife to arrange worship of the Goddess in the customary manner with the offering of milk, with the young Shankara deputizing him in the worship. In accordance with his father's instructions, the young lad sat in front of the Goddess in the sanctum and performed the prescribed ritual. After meditation, when he opened his eyes, he was astonished to see that the bowl of milk offered to the Goddess remained full. He felt sad and cried out: 'Divine Mother! What wrong have I done? I cannot bear this punishment. Please show your grace

on me as you did for my father.' He prayed intensely for some time with closed eyes. When he opened his eyes he saw that the bowl was now totally empty. All the milk had gone. He was in distress again and cried out: "Devi! You have consumed all the milk. Where is our share of the Prasadam? If we are denied this, what mother will say and what will others think? I will not leave this place till the bowl is refilled.' In response to fervent prayers, the Goddess spoke: "Dear child! When the river has joined the river, how can it be redirected? Shankara said: 'Nobody will believe me when I say that no milk was left in the bowl after my worship. They may think that I drank all of it. I cannot face them. Devi! Without your Prasad, I will not leave this place. I will lay down my life at your Feet." Swami concluded this moving account of the episode with the following finale: "Devi Raajeshwari's heart melted on hearing the young boy's appeal. She took the bowl and poured her Divine breast-milk into it and gave it to the young devotee.' The compassion of the Divine has no limits.

See Videos:

Watch "The Story of the Veda Purusha Saptaha Jnana Yajna | Live Satsang | Prasanthi Nilayam | Oct 15, 2020"

<https://youtu.be/IVNWZuyNFrI>

Watch "The Story of the Veda Purusha Saptaha Jnana Yajna | Live Satsang | Prasanthi Nilayam | Oct 15, 2020"

<https://youtu.be/5fKCsMpvgJw>

Watch "Dasara Discourse by Sri Sathya Sai Baba at Prasanthi Nilayam - Day 01"

<https://youtu.be/xERtakAMy1M>

1. Sri Mahalakshmi temple, Kolhapur



Ref :Wikipedia

Mahalakshmi Temple (also known as **Ambabai Mandir**), is an important Hindu temple dedicated to Goddess Mahalakshmi, located in the heart of ancient city of Kolhapur, Maharashtra, India. It is one of 51 shaktipeeths according to Devi Purana, one of 18 Mahashaktipeeths as per Sankar Samhita of Skanda Purana^[1] and Ashta Dasa Shakti Peetha Stotram,^[2] and one of 3½ Shaktipeeths located in Maharashtra.

Description



The temple of the goddess Mahalakshmi was built by karndeva in 634 C.E Chalukya reign. Mounted on a stone platform, the murti of the crowned goddess is made of gemstone and weighs about 40 kilograms. The image of Mahalakshmi carved in black stone is 3 feet in height. The Shri Yantra is carved on one of the walls in the temple. A stone lion (the vahana of the goddess), stands behind the statue. The crown contains an image of the Vasuki. The murti of Mahalakshmi is shown accompanying her consort, Maheshwara riding

Nandi. The temple is a Śāktaḥ Shrine dedicated to Mahalakshmi who is the presiding goddess of Pradhanik Rahasyam of Devi Mahatmya.[3]

Further it is known that Ambabai carries a Shivalinga atop her head (beneath the decorative crown), holds a Matulinga, a Maze, a Shield and a Drinking Bowl. This is also the description mentioned in the Rahasya of Devi Mahatmya[4]a. Unlike most Hindu sacred images, which face north or east, the deity faces West (Pashchim). There is a small open window on the western wall, through which the light of the setting sun falls on the face of the image for three days around the 21st of each March and September.



Shiva Lingam atop Sri Kohlapur Mahalakshmi

There are a number of other shrines in the courtyard to the Navagrahas, Surya, Mahishasuramardini, Vitthal-Rukmini, Shiva, Vishnu, Bhavani and others. Some of these images date back to the 11th century, while some are of recent origin.

Also located in the courtyard is the temple tank "Manikarnika Kund", on whose bank is another shrine to Visweshwar Mahadev.



Srimat Kohlapur Mahalakshmi's Appearance as Described in Scriptures.



Sri Kolhapur Ambabai Murti as seen in the Garbhagriha accompanied by her consort, Sri Maheshawara Shiva

History

The temple belongs architecturally to the Chalukya empire and was first built in the 7th century.[5] The temple is referred to in multiple Puranas. There is evidence to show that the Konkan king Kamadeo, Chalukyas, Shilahara, Yadavas of Devagiri dynasties visited this city. Adi Shankaracharya also visited. Chhatrapati Shivaji Maharaj and Chhatrapati Sambhaji Maharaj ruled this area and they also visited the temple regularly.



Jain Carvings on the wall at Kolhapur Mahalakshmi Temple[6][7]

In 109 A.D, Karnadeo cut off the jungle and brought the temple to light. The existence goes back to the 8th century, according to Dr. Bhandarkar & Mr.

Khare.[who?] In the 8th century, the temple sank down due to earthquake. In the 9th century, Gandavadix (King) extended the temple by building Mahakali Mandir. During 1178–1209, in the reign of Raja Jaysing & Sindhava, South gate & Atibaleshwar Temple were built. In 1218, Yadav king Tolum built Mahadwar, and offered jewels to Devi. Further, Shilaharas built Maha Sarasvati Mandir. He being a Jain, got 64 idols carved. It is possible that new idol called Padmavati was installed at that time.[according to whom?] Further, in Chalukya times, Ganapati before the temple was installed. In the 13th century, Shankaracharya built Nagar Khana & Office, Deepmalas.

Later during the time of Maratha Empire, the temple was repaired. Though many invasions over this part of India have caused some damages of the beautiful idols which are all around the temple.

During 1712–1792 (Chhatrapati Sambhaji II Reign) Narhar Bhat Shastree had a dream by goddess Mahalakshmi informing him of her location, which he told to Chhatrapati Sambhaji[citation needed]. In the Mughal reign, the worshippers had hid the idol for protection. Believing Sangavakar's dream, Chhatrapati Sambhaji started a search. This idol was found in a house in Kapila Teertha Market in the city. According to Chhatrapati Sambhaji's letter dated 8 November 1723, Sindhoji Hindurao Ghorpade of Panhala installed the idol again on 26 September 1712 (Monday, Ashwin Vijiya Dashami). The number of devotees grew, and in due course of time, the Devi became the Deity of Maharashtra. The deity began to denude due to Abhishekas. So Sankeshwar Shankaracharya got it repaired. After Vajralep & sacrifices, it was again installed at the hands of Kolhapur Shahajee Raje in 1954. There are 5 main temples and 7 Deepamalas now. Around are 35 temples of various sizes and 20 shops. There are 5 Hemad-style tops and a Garud Mandap.

Worship

Worship services are offered each day throughout the year. Daily schedule is as follows:[11]

Number ⇅	Event ⇅	Timing ⇅
1	Opening of the Temple	4:30 a.m
2	Kakad Aarti (The Morning Aarti)	4:30 to 6:00 a.m
3	Morning Mahapuja	8:00 a.m
4	Naivedya (Offering of Holy Food)	9:30 a.m
5	Madhyan Aarti (The Afternoon Aarti)	11:30 a.m
6	Alankar Puja	1:30 p.m
7	Dhoop Aarti (The Evening Aarti)	8:00 p.m
8	Shej Aarti (The Night Aarti)	10:00 p.m

Special Events: A festival image of the deity is taken out in procession around the temple courtyard each Friday, and on full moon days.

Festivals

Kirnotesav celebrations

Kirnotesav (lit. festival of Sun Rays) is celebrated in the Mahalakshmi Temple at Kolhapur, when the rays of the sun fall directly on the deity at the time of sunrise. It is said that the Sun god pays his homage to Mahalakshmi Ambabai for three days in a year. In January the Sun is in the sign of Capricorn (Shravana nakshatra) transiting between 17,18, and 19th degree; while in November Sun transits through the 24, 25, and 26th degree in the sign of Libra (Vishaka nakshatra). This is not aligned to any specific tithis, since Lunar Calendar needs adjusting every few years and every year aligns to different Tithi. It is also not aligned to Uttarayan/ Daskshinayan of Sun's movement since it is 9 months apart.

31 January & 9 November: Sun rays fall directly on the feet of the deity.

1 February & 10 November: Sun rays fall directly on the chest of the deity.

2 February & 11 November: Sun rays fall directly on the entire body of the deity.

It is not surprising that even the rays of a rising sun pay homage to Goddess Mahalakshmi Ambabai as the life of human being revolves around illumination and prosperity. But it is the wonder of wise architects who built the temple of

Mahalakshmi at Kolhapur that the rays of the rising Sun, bow at the feet of the Goddess through a window, for a while before vanishing. It is the architect's excellence, which was done more than 1000 years ago, and can still be observed. This special event is celebrated by thousands of people as Kiranotsav.

Lalit panchami

Every year during Navratri, on the fifth day of Lalitapanchami, a palkhi procession is taken from the Mahalaxmi temple to Temblai mandir at Temblai hill.

Ref: mahalakshmikolhapur.com



The Shri Ambabai/Mahalaxmi

It is said that Man created God in his own image. How true! Man has attributed all the features of a human body to the Gods and Goddesses. He has also gone

further to attribute several other characteristics to the divinities that are not found in human beings. It is fascinating to learn how Man created idols and statues of Gods and Goddesses. It is a process that started from a belief in Shakti (infinite energy) and culminated in the idol worship that conferred various forms to that infinite energy.

About Shri Ambabai/Mahalaxmi Temple

In early days, this Shakti was witnessed in the form of five basic elements of Prithvi (earth), Aap (water), Tej (light), Vayu (wind), Akash (space). When Man pondered over his birth and the person responsible for it, he realized that mother is at the root of the genesis, and it is she who embodies the Shakti . He aspired to give a finite structure to the infinite energy. In the process he first named that finite structure as Matraka (representation of energy in the form of a divine mother). Then he granted a shape to the Matraka. The earliest form was of Pashan¹ or Tandula² (stone) and Varula (ant hill).

The main places where such Mahamatraka (the great divine mother) were established came to be known as Mahamantrukasthan (abode of the great divine mother). Such sites were discovered all over India. In Maharashtra they were identified in Kolhapur, Tuljapur, Mahur and Vani. All the four were thus called the Shaktipeeths (seat of the Goddesses that embodies energy). These places then became popular as pilgrimage sites.

The finite form of the Goddess was further refined by Man. The birth of the universe and in turn his own birth had intrigued him. He wished to give a better representation to the Shakti. Therefore the mere stone representation was improvised to the form of Lajjagauri (female figure with a prominent womb). Lajjagauri was initially a two dimensional figure.

As years passed Shakti that was represented by Paravati³ and Durga⁴ was also manifested in three different forms namely Mahalakshmi, Mahakali and Mahasaraswati. “The framing narrative of Devi Mahatmya Presents a dispossessed king, a merchant betrayed by his family, and a sage whose teachings lead them both beyond existential suffering. The sage instructs by recounting three different epic battles between the Devi (Goddess) and various demonic adversaries the three tales being governed by, respectively, Mahakali, Mahalakshmi and Mahasaraswati. Goddess Mahalakshmi is the presiding

Goddess of the middle episode. Here she is depicted as Devi in her universal form as Shakti. The world was under attack by Mahishasura the most evil demon in the world, who took many different forms, including that of a buffalo. The male Gods, fearing total annihilation endowed Durga with their powers. The Goddess is described as eighteen- armed bearing string of beads, battle axe, mace, arrow, thunderbolt, lotus, bow, water-pot, cudgel, lance, sword, shield, conch, bell, wine-cup, trident, noose and the discus sudarsana. She has a complexion of coral and is seated on a lotus. She is known as Ashta Dasa Bhuj Mahalakshmi. Riding a lion into battle, she slew the buffalo by cutting off its head and then she destroyed the spirit of the demon as it emerged from the buffalo's severed neck. It is through this act that order was established in the world". Eventually the abovementioned description of Goddess Mahalakshmi was manifested in the form of idols. The evolution was gradual. The two dimensional concept of Lajjagauri developed in to a three dimensional form when art of idol making was initiated. Thus the statues of Goddesses in various avatars⁸ of Durga were created. From 500 B.C. to 300 A. D. Buddhism and Jainism had a major influence on the Indian population. This was the era when cave architecture, cave paintings and cave sculptures flourished. Monks, merchants and travelers in that era preferred the safety of the caves, that were pre-dominantly on hills and mountains to protect themselves from wild beasts and other natural forces. It was during the Buddhist period that idol making saw the light of the day. Yet not many temples were found in those times. Later as human settlements mushroomed rapidly along rivers and seaside, Vedic culture⁹ was given a boost by the political heads of that era and temples came into being.

From 2nd to 5th century A. D. foreign rulers like Shaka, Kshatrap and Nag Dynasty held sway in some parts of India. These forces were destroyed by Kings Samudragupta, Chandraputa II Vikramaditya, Kumargupta, Skandhgupta of the Gupta Dynasty. In fact, King Shrigupta married a lady from Lichchavi Dynasty and kicked off the Gupta Rule in India. Further on Vikramaditya defeated the foreign rulers like Shaka and Kshatrap to establish local independent rule. This change in political leadership revived the Vedic culture. India by then was united under one political head who revered Lord Vishnu. This era that lasted from 300 to 500 A. D. saw the dawn and rise of Bhagwat

Cult in India. This Cult entails worship of Vishnu and his consort Lakshmi. This was also the phase when temples began to be constructed in India.

The Vedic culture encouraged religious literature and establishment of pilgrimage sites. Through the religious literature we can understand the form of Mahalakshmi as it is seen today. Legend says that Gods and demons churned the ocean and certain jewels were born. Lakshmi was one among them. As soon as she emerged she became the consort of Lord Vishnu who is one of the three Gods that form the Holy Trinity (Brahma, Vishnu, Mahesh). This Goddess with unparalleled beauty was a female representation of Universal wealth. Eight forms of Goddesses dwell within her, Dhanalakshmi (provides wealth), Dhanyaalakshmi (provides crops), Dhairyalakshmi (provides courage), Shauryalakshmi (provides valour), Kirtilakshmi (provides fame), Vinayalakshmi (instills modesty), Raajyalakshmi (provides kingdom) and Santaanalakshmi (provides children). She signifies property, happiness, radiance and fame.

It is believed that the first mention of Goddess Mahalakshmi was found in 250 B. C., and the first form of Goddess Mahalakshmi is that of Gajalakshmi, Lakshmi bedecked with jewellery seated on lotus and flanked by two white elephants, seen on stupas constructed by Emperor Ashoka in Sanchi and Bodhi Gaya. Some scholars opine that this form was derived from figures of Goddess Mayavati in Buddhist caves and figures of Goddess Padmavati in Jain caves and temple that come in to being in 1st century A.D.

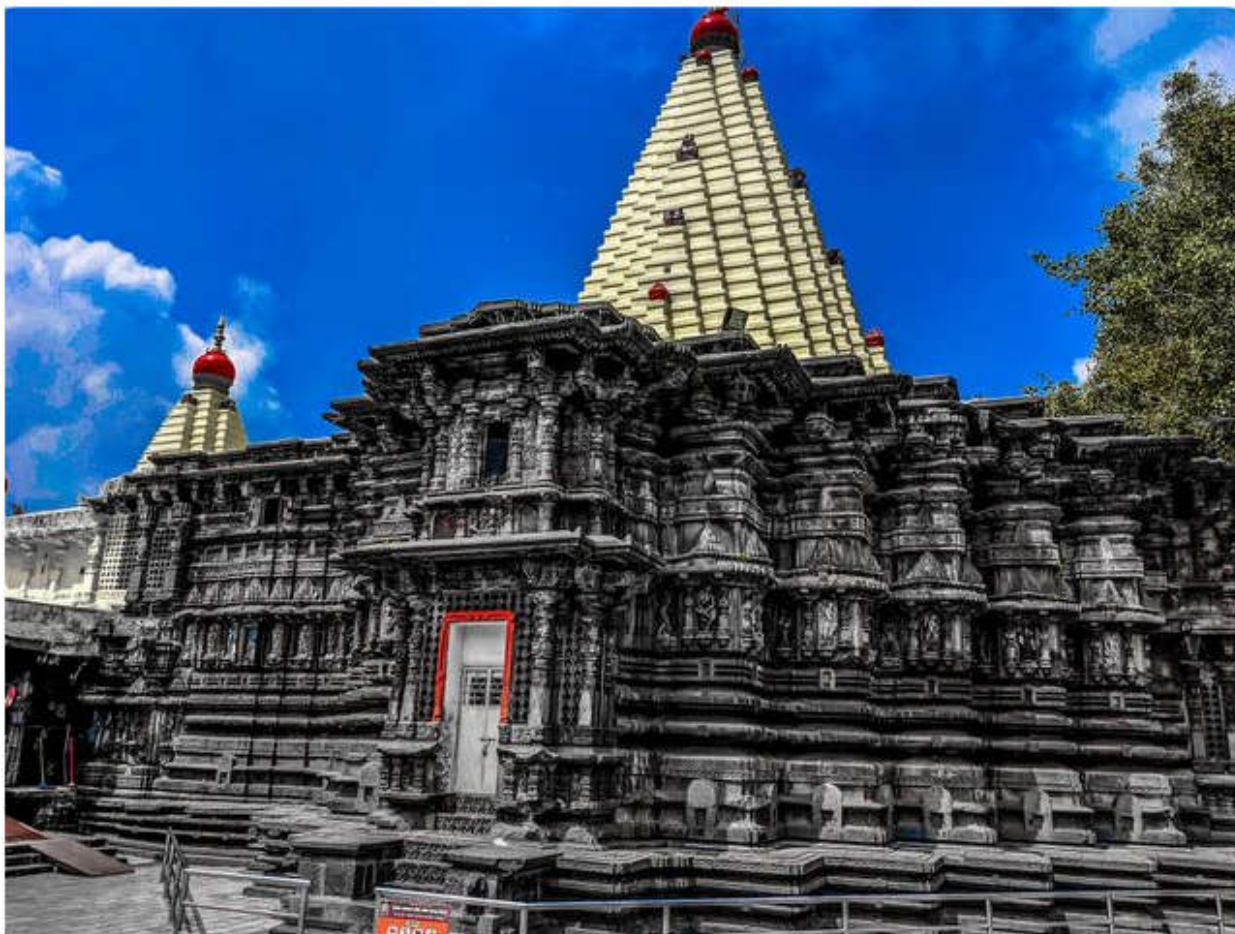
The Gupta kings, known to be devotees of Vishnu and Lakshmi have depicted Lakshmi on their coins in various poses. Several coins of this era show Lakshmi and Garuda (the eagle which is Vishnu's vehicle), Lakshmi bedecked with jewellery astride a lion, Lakshmi astride a peacock, Lakshmi seated on an expanded lotus, Lakshmi seated on a throne etc. The Gupta Dynasty accepted Lakshmi in the form of Raajalakshmi (who blesses the kingdom) and Vaibhavalakshmi (who brings about prosperity). One of the descriptions of the coin states, "Halo around the goddess head, her pearl diadem, ear-pendants, necklace, bangles & armlets clearly to be seen, she holds noose in her extended r. hand and lotus seat prominent, Symbol on l. Legend on r. partly damaged".

After the Gupta Kings, Goddess Mahalakshmi received royal patronage by Chalukya, Rashtrakuta, Shilahara and Yadava Dynasties. Goddess Mahalakshmi was consecrated in various temples during 4th and 5th century A.D. The temple of Goddess Mahalakshmi in Kolhapur which was first constructed in the Chlukya Era has an idol of the deity that has been sculpted with four arms, wearing a saree in Karnataka style. Worship of Mahalakshmi continued over several centuries. Swami Chakradhar of Mahanubhav Sect wandered all over India in 12th Century A.D. In his notes, he mentions that there were 27 temples of Mahalakshmi in that era. The idols in these temples seem to be of the same style as that found in Kolhapur. It was in this epoch that temples of Mahalakshmi were built in Anhilwada in Gujarat, In Dogadvallis in Karnataka and Anantpur in Telangana. King kadamba of Goa also worshipped Goddess Mahalakshmi.

In several inscriptions names like Ramaa, Bhavani and Lakshmi have been used for Mahalakshmi. A stone inscription dated 24 December, 1049 found in Shirur Taluka in Maharashtra mentions that the grants were given by King Marasingh Prabhu descendent of Prabhu Rajaverman, Devotee of Goddess Mahalakshmi of Kolhapur. The inscription describes Goddess Mahalakshmi of Kolhapur as Sinhavahini (Goddess astride a lion) and Rudraardhangotsanga Nivasini, (Shiva's consort)." Little wonder that Goddess mahalakshmi is considered as second avatar of Durga.

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Mahalakshmi Temple – Jewel Among Kolhapur Temples

By Anuradha Goyal- June 10, 201915

Mahalakshmi temple and Kolhapur – you probably hear these words in the same breath. From a pilgrim and travelers' perspective, both mean the same. Most visit the city for the darshan of the Mahalakshmi goddess.

Kolhapur is an ancient city in Maharashtra on the banks of the Panchganga River. It is mentioned in many scriptures like Devi Gita of Devi Bhagwat Puran and other Shakta texts. It is also known as Karvirpur Kshetra and Mahalakshmi is also known as Karveerpur Vasini – the one who lives in Karvirpur. The city still revolves around Ambabai – another name of Mahalakshmi.



Old image of Mahalakshmi Temple Kolhapur

Kolhapur is named after asura Kolhasur who was killed by the Devi. It was his dying wish that the city is named after him.

The temple is a Shakti Peeth, one of the most important Devi temples in India. The number of Shakti Peethas varies depending on which text you are looking at, but the Mahalakshmi of this city is always a part of that list. It is a Maha Shakti Peeth.



Landscape view of the entrance

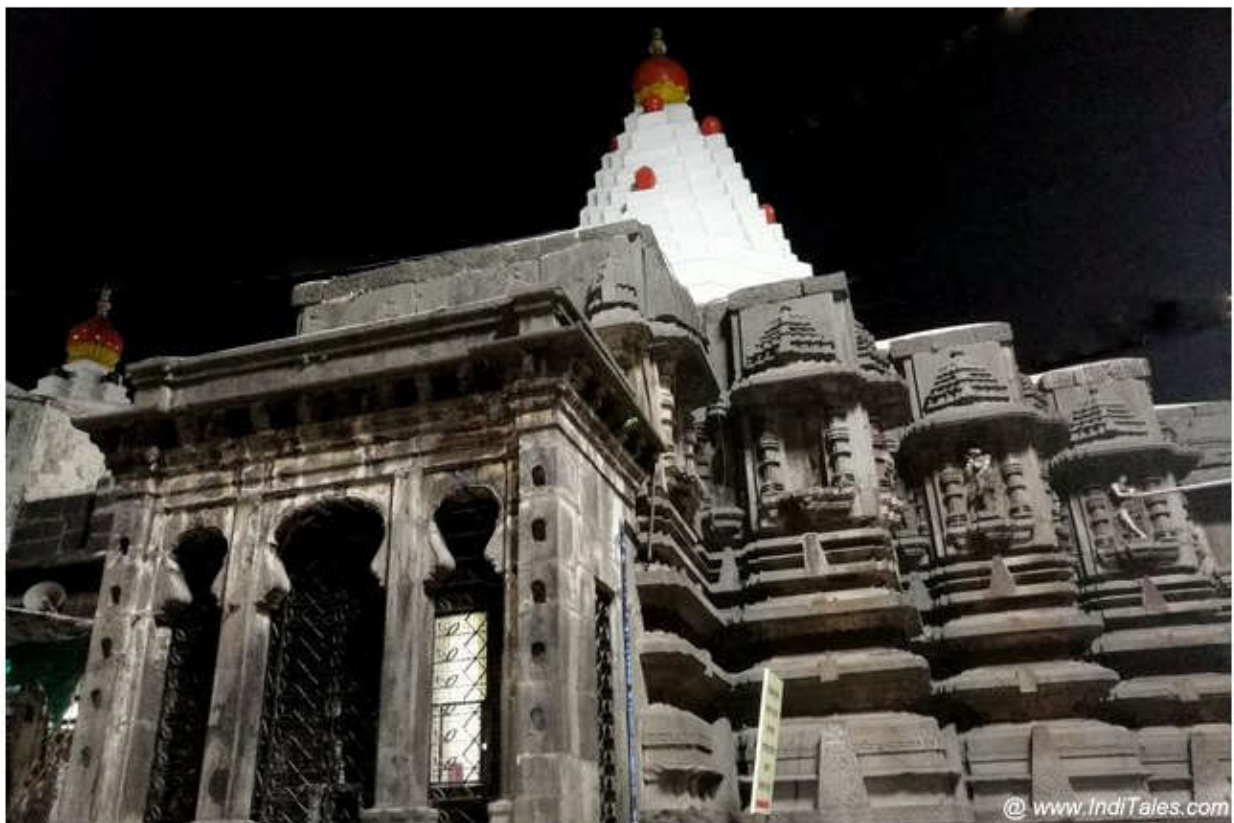
Kolhapur Mahalakshmi Temple

It is at the heart of Kolhapur just like Kanchi Kamakshi is at the heart of Kanchipuram. The whole town revolves around the holy place.

I had first visited the temple on my Deccan Odyssey trip. It was a quick darshan, but with a promise to come back. It took me a few years to go back. This time we landed in the city around 4 AM and headed straight to the temple. We reached just in time for the morning ritual of waking up the goddess. I could not have asked for more.

Mahalakshmi Temple Architecture

When you enter, you see the base of the big structure in dark grey stone. You get a hint of Chalukyan architecture. Most of the sculpted images on the walls are broken.



The architecture of the Mandir

If you understand Indian temple architecture, you can make out a lot of Madanika or Sur Sundari figures. The literature points out that these were probably 64 yoginis carved on the niches all around. It is difficult to identify or count them as it is covered by many things at the moment. Some deities can also be seen.

On the steps leading to the mandir, I could see a huge Varaha image holding the Bhudevi in its mouth.

Shikhara's:



Shikhara's

The Shikhara's is painted in pale lemon yellow with saffron outlines. The Shikhara's are triangular or conical in shape and look like a much later addition to the original mandir. Were the original Shikharas destroyed or they were simply renovated, I am yet to find the answer.



Conical Shikhara in pale lime color

Conical Shikhara in pale lime color

From the ground level, it is difficult to understand the formation of Shikharas. There are 5 Shikharas in all. The central one is on top of Koorma Mandap and the four in four cardinal directions surrounding it are on the temples of Mahalakshmi, Mahakali, Mahasaraswati, and Ganapati. The one on top of the presiding deity is the tallest of them.

Typical Maharashtra style Deepstambhs stand in one corner. It would be a pleasure to see them lit up like the olden days. I was told they are lit up on the festival days.





Deepstambh of Ambabai Mandir

Deepstambh of Ambabai Mandir

The main entrance gate is called Mahadwar, you see the deity as you enter from this gate. There are other entrances in North and East called Ghati and Purva Darwaja respectively.



Varaha Holding Bhudevi – Mahalaxmi Temple Kolhapur

Varaha Holding Bhudevi – Mahalaxmi Temple Kolhapur

There used to be two ponds in the complex called Kashi and Manikarnika but they no longer exist now.

The main temple is surrounded by many small ones.

Mahalaxmi Murti

The main Murti of Mahalaxmi is in black stone. It is four-armed Mahalakshmi in standing pose, about 3 feet in height.

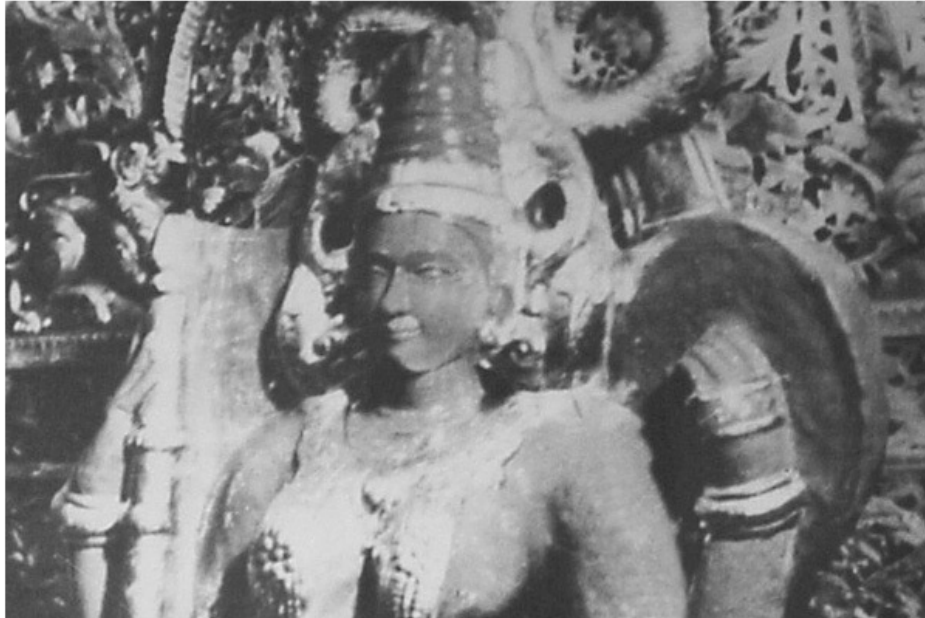


Kolhapur Mahalakshmi or Karvirpurvasini

Kolhapur Mahalakshmi or Ambabai

If you want to see the Murti, visit early in the morning for the first Arti called Kakad Arti. You will witness the waking up the Goddess by singing songs. After which, her clothes are changed and morning Alankar is done. During the Abhishek, you get to see the Murti.

During the Arti, few women are allowed to sit inside the Garbhagriha. It is a divine experience to sit next to the goddess as the deep goes around her and the bells ring all around.



Old photo of Murti of Mahalakshmi Devi

The big Alankar Arti is done around afternoon time. Sri Mahalakshmi is dressed in a colorful silk Sari and then adorned with lots of jewelry. I would later find the same jewelry designs in the markets of the city.



Ambabai Murti from Ambabai website

The Pradakshina path or the circumambulation path around the sanctum is rather plain compared to the rest of it. It was built in 11th CE by King Gandaraditya of the Shilahara Dynasty indicating that the temple pre-dates it.

Try tapping the wall just behind the deity and you will hear a different sound from the other stones around it.

Mahakali & Mahasaraswati

To the right of Mahalaxmi's Murti is a small temple dedicated to the goddess Mahakali. On the left, is another dedicated to Mahasaraswati. Together the three deities constitute the highest trinity of Shakti representing the three guns – Rajas, Tamas & Satva. All three images are in the main temple. As per Durga Saptashati, Mahakali and Mahasarawati emerge from Mahalakshmi.

Opposite the sanctum is a small Ganesha mandir.

Koorma Mandap

In front of the sanctum, there are two mandapas. The first one is called Darshan mandap and is used to have darshan of Mahalakshmi.

The second is Octagonal Rangmadapa called Koorma mandapa as the central stone or Shila is carved in the shape of a tortoise. It is also called Shankh Tirth Mandap as this is where the priest stands to sprinkle the Tirth on the devotees using a Shankh or a conch shell.

I stood there as the priest came with the water used for the Abhishek of the Mahalakshmi as he sprinkled it generously on us using a conch shell. People close their eyes and open their mouths to take the water in.

All these constructions are in dark black stone.

Matulinga

Right above the sanctum of Mahalakshmi temple, there is a cave-like temple with a Shiva linga called Matulinga along with Ganesha and Nandi. You have to take a flight of stairs to reach this. This gives the impression of being a cave temple.

Matulinga mandir is opened briefly after the early morning Arti, and you are allowed to visit it. I think it is kept closed for the rest of the day.

Matulinga shrine dates back to 12th CE. The linga represents the linga that is carved on the crown of Mahalaxmi as it was not visible to the devotees.

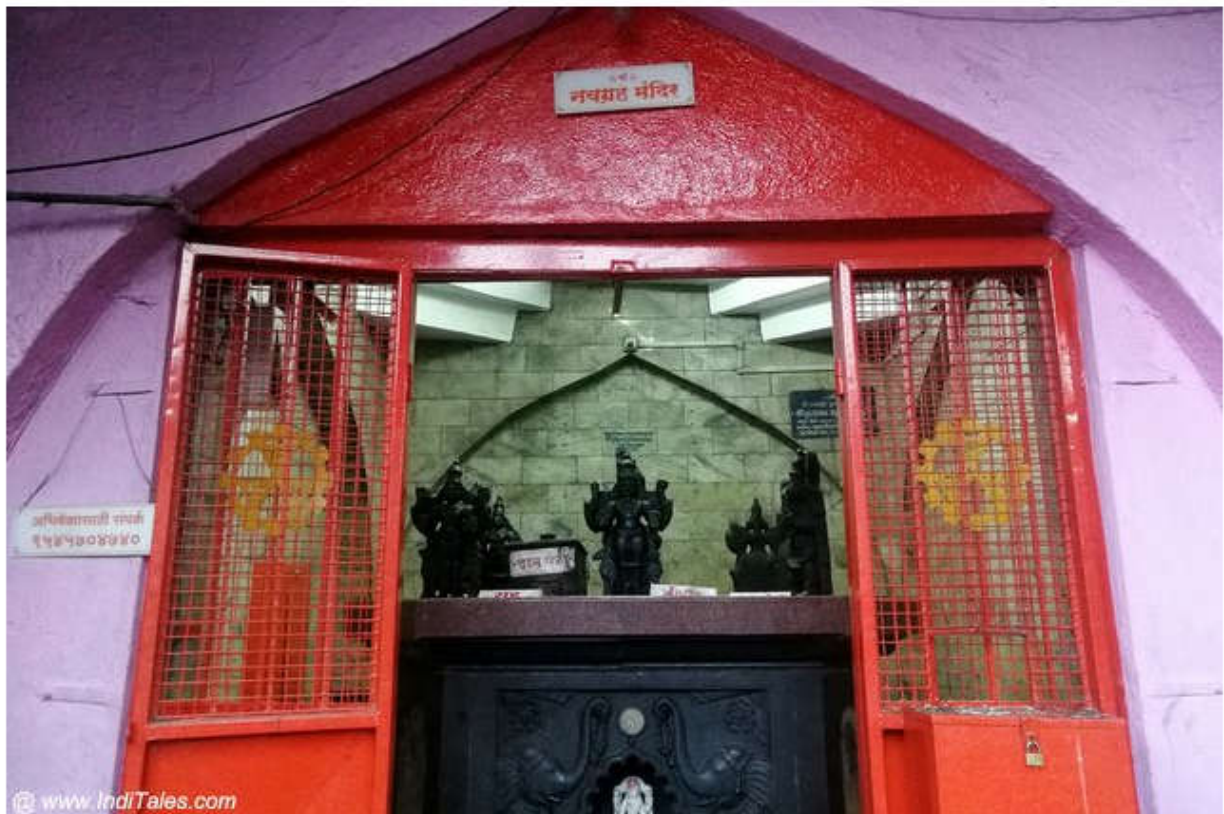
Sri Yantra

In one wall niche, there is a Sri Yantra carved. Haldi, Kumkum, and flowers are offered to it just as they are offered to the main deity.

It is covered with glass so it is difficult to see it properly.

Other Temples in the Mahalakshmi Temple complex

Navgrah temple - Kolhapur



Navgrah

Sheshashayee Vishnu – This octagonal structure closer to the eastern gate has a panel of 60 Jain Tirthankaras. It is suggested that this was dedicated to Neminath. However, as of now, Vishnu sits here comfortably.

Vitthal Rukmai



Old photo of Datta Temple in Ambabai Mandir complex

Datta mandir

Radhakrishna, Kalbhairav, Siddhivinayak, Sinhavahini, Tuljabhavani, Lakshmi-Narayana, Annapurna, Indrasabha, Rameshwar, Narayanswami Mahara, Jyotiba and Temlai Bai mandir.

Festivals of Mahalakshmi Temple Kolhapur

Every Friday night, around 9:30 PM, Palki of Mahalakshmi goes around the mandir. I missed attending this, but hopefully, I will get to go there again, soon. Some prominent festivals celebrated here are:

Navaratri

Being a Devi Mandir, Navaratri is the biggest festival here. For 9 days during Ashwin or Sharad Navaratri is full of celebrations. The daily Alankar of the Devi is grand. A palki procession takes place every evening.



Navratri Decorations

Navratri Decorations

On the 5th day of the Navratri, called Lalita Panchami, Devi visits Tryambuli Bai mandir located a few km away. This is her annual visit to her sister. On the way she stops at Shahu mill where she is offered Puja. The local ruler called Chhatrapati offers her a symbolic sacrifice by cutting a pumpkin with a sword in the presence of a Kanya.

On Ashtami or the 8th day of Navratri, she is offered a one cannon salute. This tradition was started by Rani Tarabai – the daughter-in-law of Chhatrapati Shivaji. After this, she goes around the town in a Palki and is offered Paan-Supari and other things like Sari, flowers, Puja.

Kironatsav

The Kolhapur Mahalakshmi temple is so designed that twice a year, the sun rays fall on the Murti.

On 31st Jan and 9th Nov – Sun rays fall on the feet of Mahalakshmi

1st Feb & 10th Nov – Sun rays fall on the middle of the Murti

On 2nd Feb & 11th Nov – Sun rays fall on the entire body of the deity

This is the engineering marvel here.

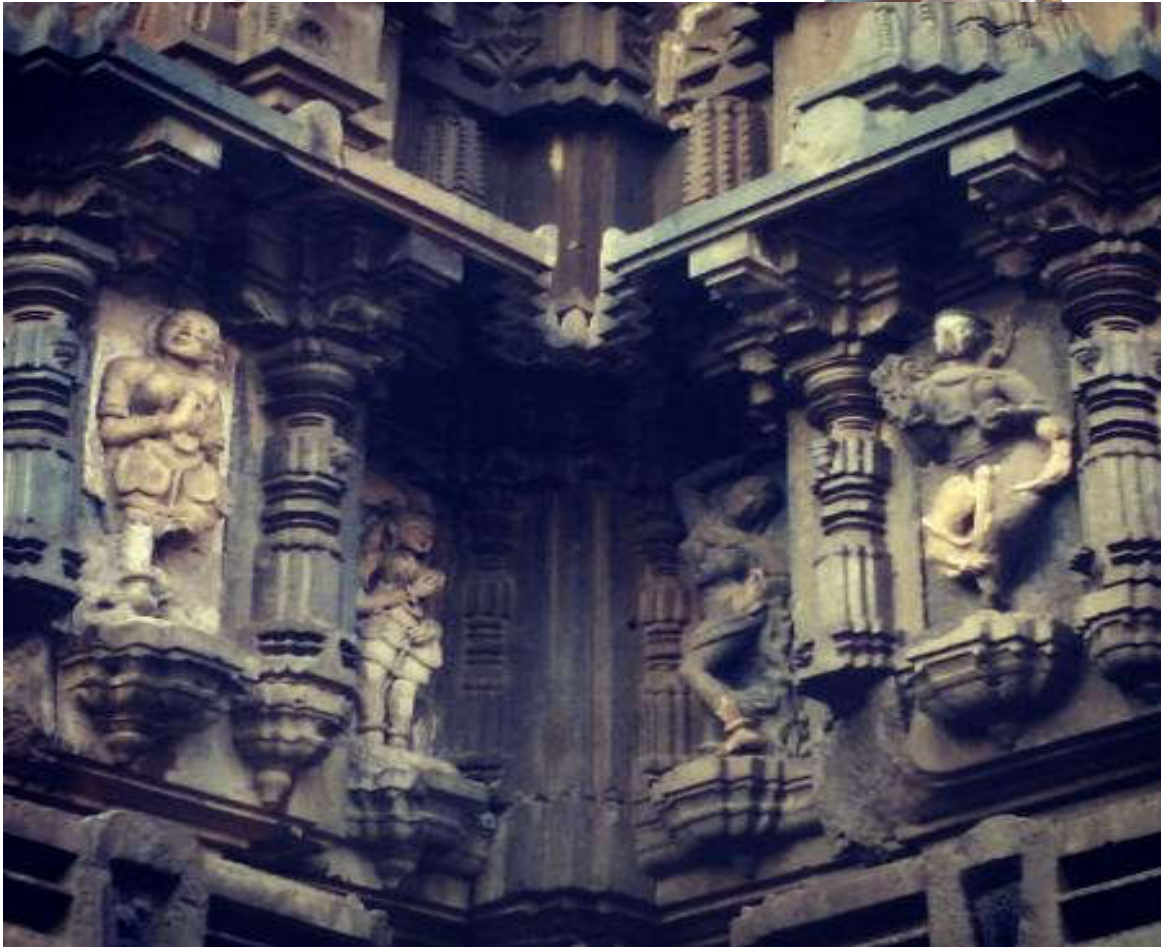
At Vidyashankara Temple in Sringeri too, the sun rays fall as per the movement of the sun through 12 zodiac signs depicted on different pillars.

Rathotsav

In April, the Utsav murti of Mahalakshmi goes on a ride on her chariot. There is a golden Palki that is worth seeing.

Photos:











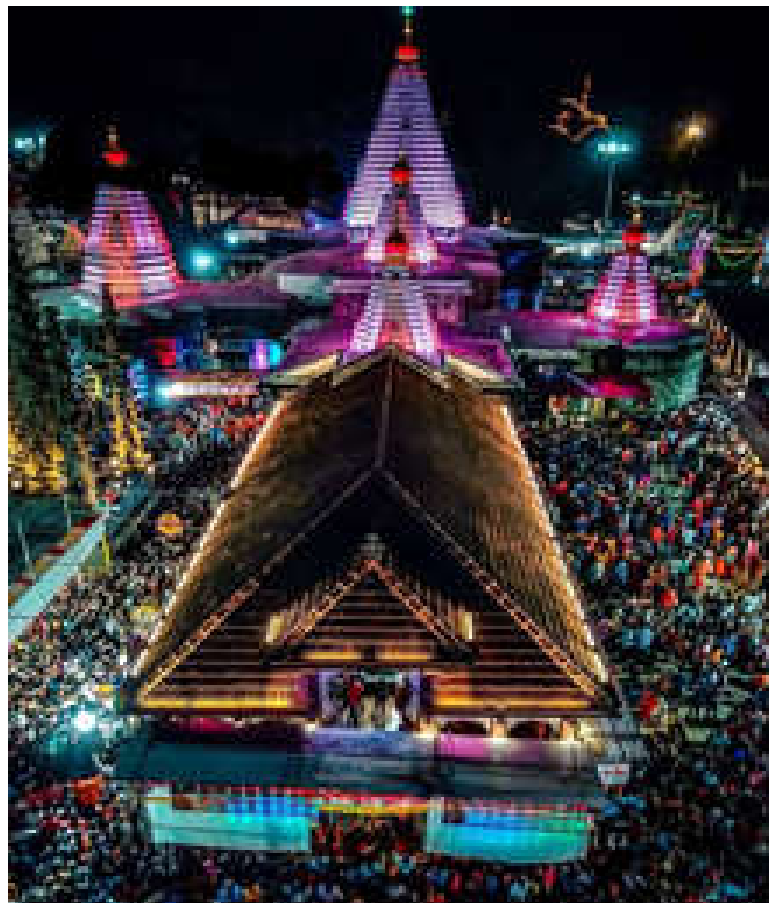












Videos:

Sri Mahalaksmi Mandir:

<https://www.youtube.com/watch?v=jiuvMWpxeqY>

Mahalakshmi temple—Teerthyathra:

<https://www.youtube.com/watch?v=KQat7K1YFNs>

Mahalakshmi Temple—ETV:

https://www.youtube.com/watch?v=HhhE_J1-jVk

Teerthyatra:

<https://www.youtube.com/watch?v=HL5wkYiYGaY>

Kirnotsav:

<https://www.inditales.com/mahalakshmi-temple-kolhapur/>

Ambabai Darshan:

<https://www.youtube.com/watch?v=iEijotnlKHc>

Unknown facts of Temple:

<https://www.youtube.com/watch?v=3T17sDJI5Jw>

2. Chottanikkara Bhagavathy temple, Kochi



THE HISTORY OF SREE CHOTTANIKKARA BHAGAVATHY TEMPLE

The temple of Chottanikkara is a living legend shrouned in magnificent mythology and awe-inspiring truth. Its historical appeal and traditional influence on generations of people is tremendous. Legends say that the presence of Divinity here was worshipped by BHOGACHARYA. The deity which is swayambhoo in latrite called Rudraksha Sila was worshipped by divine souls like Adisankaracharya, Vilwamangalam Swamiyar, Kakkasseri Bhattathiri and Chemmangattu Bhattathiri. It is the cynosure of thousands of devotees swarming from all over the world on all auspicious and festive occasions. The golden hued Idol bedecked with flowers, garlands, jewels and bathed in myriad of light shine splendidly. It is a picturesque image bewitching everybody and embodiment of peace dispelling fears from devotees who worship Her. The temple is situated in hilly region surrounded on all sides by undulating beauty, rich with its green turf, golden farms and provides deep spiritual solace to the entire devotees. This is one of the most celebrated Hindu shrines of Kerala. Thousands of pilgrims and devotees of the Goddess visit here and make their reverential offerings to redeem them of their afflictions. A visit to the temple brings relief to them from the overburdening anguish and agonies of material life. The sacred doors of the sanctum sanctorum open in the wee hours of the day, at 4.00 a.m. The blowing of the conch and playing of the temple musical instruments lend an enchanting ritualistic rhythm and peace to those who seek a sure answer to the patient prayers. **Sree Mookambika Saraswathy is also believed as present in the temple in the morning. That is why Mookambika Temple at kollur opens only after the Goddess Saraswathy returns to there late in the morning.**

KIZHUKKAVU TEMPLE

On the eastern side of the temple pond stands the Kizhukkavu temple. The idol facing westward is believed to be installed by Villwamangalam Swamiyaar. After the Athazha pooja (main pooja in the evening), the chief priest of the principal deity comes to Kizhukkavu to perform the famous and great pooja "Valiya Guruthy" (great Sacrifice). The Guruthy is prepared in 12 cauldrons (huge vessel) and is performed at about 8.45 p.m every night. Those who

witness the guruthy performance, which itself is awe inspiring and prolonged ceremony, finds it an experience which is indescribable. Being present here during Valiya guruthy on Fridays permanently cures women suffering from mental abnormalities like schizophrenia. An ancient 'Pala' tree standing on the northeastern side of the sanctum sanctorum is covered with long iron nails hammered on by haunted victims with their foreheads.

Ref: Wikipedia

The Chottanikkara (correction of Jyotiannakkara) Devi Temple is a famous temple of mother goddess Bhagavati. She is a form of Mahalakshmi. Lakshmi is believed to be residing in Chottanikkara along with the supreme deity lord Maha Vishnu. The temple is located at Chottanikkara, a southern suburb of the city of Kochi in the state of Kerala, India and is one of the most popular temples in the state. In terms of temple architecture, Chottanikkara temple stands out to be an ultimate testimonial for the ancient vishwakarma sthapathis (wooden sculpture) along with Sabarimala temple. Sree Mahamaya Bhagavati (Adi Parashakti), the goddess of saraswati, Lakshmi and Parvati is one of the most popular deities in Kerala and the supreme mother goddess in Hinduism. Chottanikkara Devi (Melekavu Bhagavathi) is worshipped at the temple, in three different forms: as Mahasaraswati in the morning, draped in white; Mahalakshmi at noon, draped in crimson; and as Mahakali in the evening, decked in blue. Goddess 'Keezhkkaavu bhagavathi' is believed to be Bhadrakali, in her fierce form or Ugra form. Bhadrakali, is a form of mother Kali, supposed to be born from the third eye of lord Shiva, to kill the demon king Darika. People suffering from mental illnesses and commonly visit the temple, as Chottanikkara devi is said to cure her devotees. Guruthi pooja is a ritual done at late evening to invoke goddess Mahakali. Earlier 'Guruthi Pooja' was done only on Fridays. But nowadays, it is performed every day.

Legend

The area in which the temple is situated was once a dense jungle that is to said to be infested by yakshis and raktharakshas. A tribesman named Kannappan used to live in this forest. He was a devout worshipper of Kali, and would ritually sacrifice a buffalo to her every Friday (the day of the Goddess). One day, he found a calf near the forest. He kidnapped the calf and took her to his

altar. Just before he sacrificed the calf, tribesman's daughter Manimanga stepped in and pleaded to him to stop the sacrifice. The man loved his daughter and thus let her keep the calf as a pet. Unfortunately, Manimanga died some days later, possibly due to a snake bite. Kannappan broke into tears and decided to cremate her body. To his surprise, his daughter's corpse disappeared. A nearby priest told him the reason for such an occurrence; Kannappan used to forcibly take young calves from their mothers and sacrificed them. As punishment, he met the same fate when his daughter died. However, when the tribes man looked for the calf, he found two divine stones in its place. The priest again tells him that the stones were actually divine and that they represented the divine couple, Vishnu and Lakshmi, and to pray before these stones everyday and he would be forgiven for what he had done in the past.

Since Kannappan's death, the stones were forgotten. One day, a grass-cutter came to the forest to cut some wild grass. Since her knife was blunt, she sharpened it on what she thought was a big stone. Only it was a stone, but then it started bleeding. Horrified at what she saw, she brought the matter to the public's attention. A nearby priest was called to solve the problem. After devaprasnam, it was concluded that the stones were divine.

Another legend associated to the temple was that of the spiritual leader Shankaracharya. During the time where he lived, Adi Shankara realised that there wasn't a single temple in Kerala that signified the worship of goddess Lakshmi. As a result, he himself went to the Kodachadri hills in Karnataka and meditated for many days for the goddess to appear before him. His meditation bore fruit and before him stood the stunningly beautiful goddess, clad in red. On enquiry, he said that he would like to bring the goddess to Kerala and establish a temple dedicated to her worship. This way the people from Kerala would not have to go such far off distances to worship her, as in the case for those who were old and aged. After a lot of persuasion, the goddess agreed; she would follow him by foot wherever he went, but only on one condition. If he trusts her, then he was not allowed to look back to see if she followed him or not. If he did, then wouldn't go any further. He agrees and they proceed walking. They were walking down the Kodachadri hills, with Shankara leading the way and goddess' anklets tinkling and letting him know that she was with

him. After walking some distance, the tinkling stopped all of a sudden. Shankara waited a few moments and stole a quick look backwards to find the goddess still with him, watching him with reproach. In keeping with the condition, the goddess stopped right there. This is the spot which would turn out to be the Mookambika temple. Shankara, however, was not one to give up. He apologized profusely for breaking the condition and repeatedly begged and pleaded with the goddess to go with him to Kerala. **After many pleas, the goddess agrees to a compromise and came to Chottanikara in Kerala, where the Chottanikara temple stood.**

From early hours of morning, goddess would come and appear before the devotees at the Chottanikkara temple. Then in the afternoon, she would return to the Mookambika temple (spot where she stopped). Since then, the sanctum doors of the Chottanikkara temple were opened during early morning hours in honour of worshipping goddess Saraswati before the doors of the main sanctum in Mookambika temple were opened.

Legend behind Keezhkavu

The idol at Keezhkavu didn't come until after the temple was built. One night, a Brahmin was walking along a moonlit trail. Suddenly, he saw a beautiful woman, standing all alone. He offered to escort her home, and she agreed. On the way, he had to stop by a priest's house to whom he had to return a holy manuscript. Reluctantly, the woman agreed to wait for him outside the house. But when the priest enquired the Brahmin as to who had accompanied him at such odd hours of night, he tells the priest that a woman followed him. Sensing danger, the priest warns him that the woman could be a Yakshi. The helpless Brahmin asks the priest for help, to which the priest gives some holy stones and says that whenever he felt that the woman was near him, he had to throw the stone at the woman without turning back. This would slow her down and further increase the distance from him. Using these stones the Brahmin had to reach the chottanikkara temple lest the yakshi would not harm him. The Brahmin does so accordingly, but as he reached the steps of the temple's sanctum, the woman held him down and transformed into her true form; a blood thirsty vampire. The Brahmin calls for help, to which goddess Parvati

appeared and transformed into Mahakali, an aspect representing her anger. She subdues the vampire and kills her. The goddess then went to wash herself in the pond, where the Kali idol was found hundreds of years later by Vilwamangalam of Guruvayoor.

Makam Thozhal



Temple Pond

The annual Chottanikkara Makam Thozhal is the major festival in Chottanikara temple. It is believed[by whom?] that it was on this day (mithuna lagna on Makam) that the Vilvumangala Swamiyar saw the goddess at the temple and the devotees worship the goddess at this time.[1]

On the Makam Thozhal day, the ritualistic bath of goddess in the morning at the sacred pond Calli Onakkuttichira far on the northern side of the temple.[2] After that the goddess is brought to the temple accompanied by Lord Sastha on the back of seven caparisoned elephants march towards the "Pooraparambhu" the traditional vantage point where they remain till 11 a.m.

At the mid-day the door of Sanctum Sanctorum closes for Ucha pooja. And re-opens at 2 p.m for the "Makam Darsanam", the time at which Vilvumangala Swamiyar saw the goddess at the temple.[3] At that time Devi who appears in her sacred full-fledged splendour and glory decked in her sacred gold ornaments, precious jewellery and innumerable garlands. This is exactly the form of vision which Villwamangalam Swamiyar was believed to have had when he faced westward after the "Prathishta" (installation) of Kizhukkavu Bhagavathy, Chottanikkara Devi appears at this moment clad in glittering clothes brilliant ornaments and fine jewellery with her four arms bearing varam, Abhayam, Shank and Chakram (Offering gift and refuge) to her ardent devotees. It is fervently believed that Darsanam at this moment will result in the fulfillment of all prayers and cherished desires. It is fervently believed that those who gain Darsanam at this crucial Mithuna Lagna, will be blessed with the fulfillment of their long standing desire and prayers.

Worship practises



Parvati, Lakshmi and Saraswati

The presiding deity is known by various names like Rajarajeswari, Mahalakshmi, Durga, Bhagavati and Amman.

Bhagavati is worshipped as Mahasaraswati in the morning, Mahalakshmi in the noon and Kali in the evening.

The temple is known for curing mental illness and disorders due to evil spirits. The patients are brought to the priest(melsanthi), who engages with them in

some conversation. He nails a part of the hair of the patient in the temple tree, indicating that evil spirit is captured in the tree and the patients are cured off their illness. Neem leaves, lime and chillies are taken home from the temple, which are believed to ward off evil spirits.[4]

Important months



Guruthy at Keezhkavu

Chingam - Thiruvonam is celebrated in the temple with Thiruvonam feast (annadanam) to all Pilgrims.

Kanni - Navarathri aghosham is a famous festival, which attracts large number of devotees. On Vijayadasami day of the Navarathri utsavam, Vidyarambham is conducted.

Vrishchikam - The Vrishchicka Mandala mahotsavam (festival) is celebrated during the entire period of mandalam season. Daily annadanam, stage programmes, Naama japam etc. are conducted. During this month, Thrikarthika festival comes. It is the birthday of the Goddess and the festival runs for three days, Kaarthika, Rohini and Makayiram. On these days, there is

ezhunnellippu, Kazhcha siveli, stage programme, deepaalankaaram, Kaarthika vilakku, fireworks etc. There is also lakshaarchana and Vedamura abishekam for 15 days starting from 1 January. On the makaravilakku day there is lakshadeepam (lighting of one lakh lamps) and fire works.

Kumbam - The annual festival of the temple comes in Kumbham. It begins with Kodyettu (Flag hoisting ceremony) on Rohini day, lasts for 9 days and ends on Uthram star. There is Pooram ezhunnellippu with 7 Elephants in the morning and at night. The ulsavam ends with Uthram Aarattu and Valiya Guruthi (Atham Guruthy).

Medam - On the Vishu day, there will be Vishukani, Vishusadya and ezhunnellippu on 3 elephants.

Karkitakam - Ramayana masam (Ramayana Month) is celebrated during this period. Daily puranam reading (Ramayanam, Bhagavatham, etc.,) daily annadhanam devotional speeches and discourse etc., is conducted - there is also illam Nira, when fresh paddy of the year is offered to God.

Tuesday and Friday are important dates for Bhagavathy temples. You can see heavy rush on these days.

Ref: inditales.com



Chottanikkara Temple In Kochi That Cures Mental Problems

By Anuradha Goyal- October 21, 2019

Kerala is the land of Bhagwati and Bhadrakali. Last year I discovered Bhadrakali when I got to attend the rituals like Padayani and Kalamezhuthum. This year when I was in Kochi to attend the Snake Boat Race, I had some time to explore the city. I chose to visit a few temples and on top of my list was ancient Chottanikkara Bhagwati Temple.

The temple is a very popular temple in Kerala that best known for curing the mental illness of people who pray here.

Who Is Chottanikkara Devi?

Chottanikkara Devi Chottanikkara in its Sanskritized version would be Jyotikara – the one who enlightens. She is the Adi Parashakti addressed by common names like Bhagwati and Devi. She is the ultimate power, in whom live the three different manifestations of her – Mahakali, Mahalakshmi and Mahasaraswati. No wonder she is worshipped in a white Sari in the morning as Saraswati and at noon as Mahalakshmi in bright red Sari with elaborate Shringar. In the evening she is worshipped as Mahakali or Durga draped in blue. I visited the temple in the morning and got to see the Saraswati Swaroop.

Mookambika Saraswathi of Kollur is believed to be present in the temple in the mornings. Mookambika Temple doors are opened only after the Goddess Saraswathi returns there late morning.



Chottanikkara Temple Kochi. Image – [Wikimedia Commons](#)

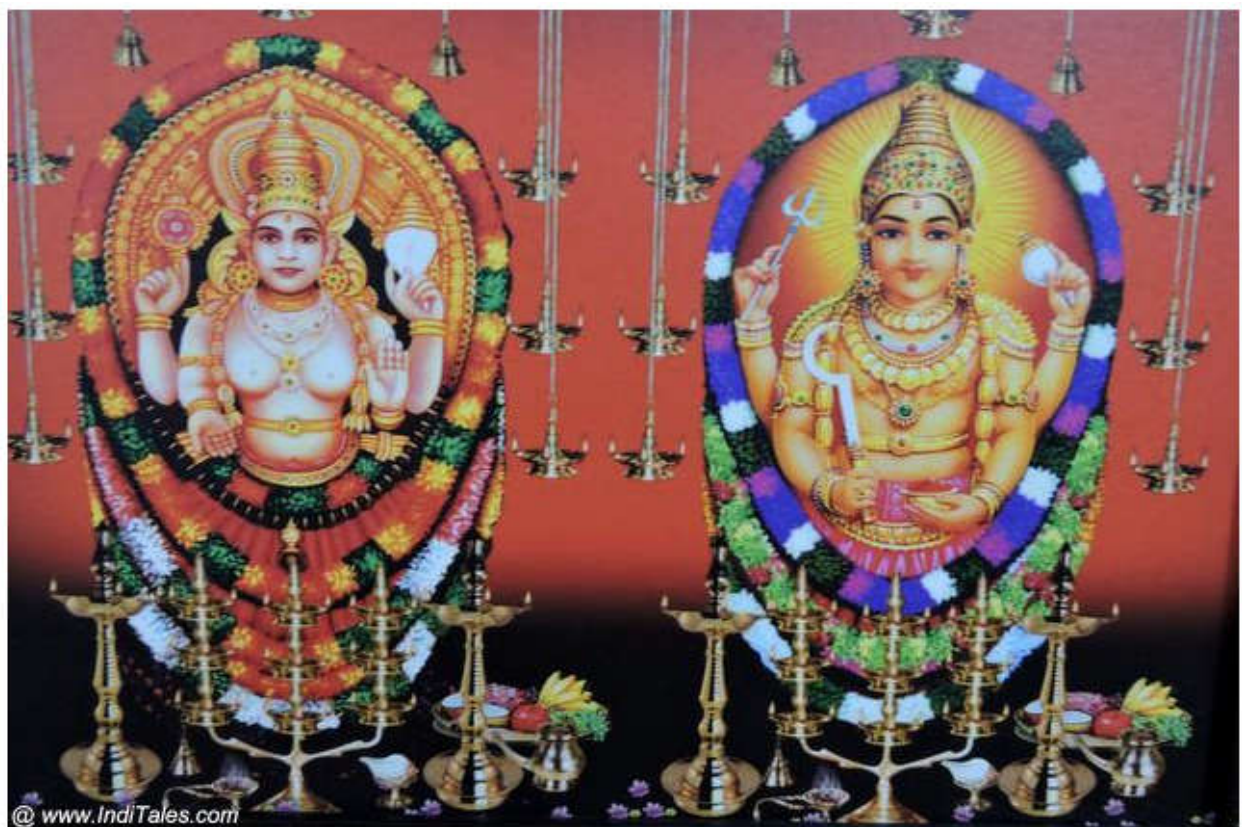
The **story goes that Adi Shankaracharya wanted to bring Sharadaamba to Kerala** and he meditated on a hill. Goddess obliged him and followed him on the condition that he will not look back. Adi Shankara kept track of the sound of anklets. When he could not hear the anklets, he stopped and looked back. The place was Kollur and Devi decided to stay there. On intense pleading, she agreed to visit the Chottanikkara temple every morning. This is how she is worshipped in a white Sari here every morning.

Chottanikkara Temple Kochi

Located little outside the city of Kochi, in its Southern suburbs, the temple is built in a typical Kerala architecture using wood primarily. It must have been a wooded area once upon a time but now it is pretty much an urban location.

Temple complex has two Bhagwati temples at two different levels besides some smaller temples.

Main Chottanikkara Devi Temple



This is the fairly large temple with a lot of open ground. Here the presiding deity of the temple is worshipped along with her consort Narayana. This gives the impression that her main Swaroop worshipped here is that of Mahalakshmi.

The main deity is in Laterite stone also called Rudraksha Shila in Sanskrit. It is believed to be self-manifested. What you see is the golden cover that shows the human form of the deity with all her icons.

Next to Bhagwati Murti is the Vighraha of Mahavishnu and together they are called **Ammenarayana, Devinarayana, Lakshminarayana, and Bhadrenarayana** You would find devotees chanting – Amme Narayana Badre Narayana. Other deities present along with them are Brahma, Siva, Ganesh, Subramanya, and Sastha.

Kizhukkavu Temple

This is an old temple located at a level below the main temple and connected via a flight of stairs. There is a temple pond located between the two.



Temple Tank

Chottanikkara Temple Tank

The presiding deity at this temple is Bhadrakali.

I am told this is a very powerful Puja called Guruthi Pooja is done in the evenings, especially on Friday at this temple. Guruthi means sacrifice, but these days it is food that is offered as part of this puja. It is supposed to have a therapeutic impact on women suffering from mental problems or even schizophrenia. People who feel impacted by evil spirits also visit this temple.



Cradles and Nails on the tree

This old temple has very restless energy around it. You can literally sense it. You see many mentally challenged people sitting around the temple. I am not sure if the sight of those people makes you feel helpless or the general energy

there, but I sensed very restless energy around this temple. I could not stay there for more than a few minutes, while I usually end up spending a lot of time at the temples.

The trees around the temple are full of thick and long nails. It is believed when the mentally sick people get cured here, usually after praying at the temple for 41 days, they put a nail here. As per the temple website, these nails are hammered by the patients themselves with their foreheads.

Small cradles, just like the ones I saw at Trincomalee Koneswara Temple in Sri Lanka, are also seen on the trees. These are probably put by people wishing for children.

Vedi Vazhipadu

Vedi Vazhipadu or bursting of fire Crackers is a unique ritual at this temple. It is a kind of Puja that people do at this temple. People buy a ticket for this puja and someone bursts crackers on their behalf. A couple of hours that I was at the temple, I could hear crackers continuously. They almost felt like gunshots.

It happens closer to the steps connecting the two temples.

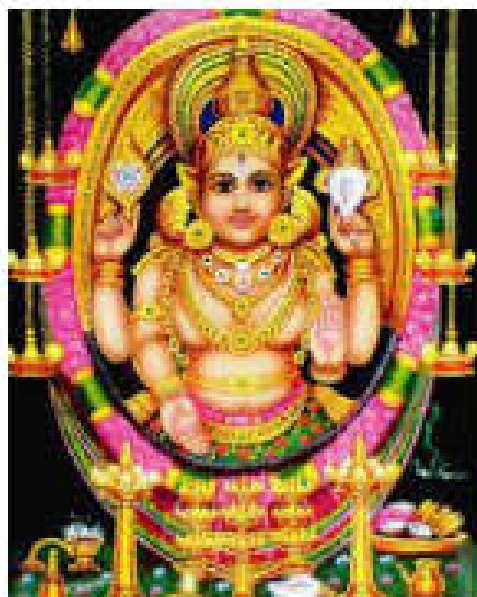
Chottanikkara Temple Festivals



Being a Devi temple, **Navaratri is the biggest festival** celebrated in the temple. I am told there are a lot of musical concerts, dance performances hosted in the temple along with all the special pujas and celebrations.

Makam Thozhal is the annual bathing ritual of the deity when she visits the temple pond and then goes on a procession with seven elephants. I am sure it would be a great visual to see the procession of decked up elephants.

Photos:









Chottanikkara Temple Timing











Videos:

Chottanikkara Bhagavathy temple:

<https://www.youtube.com/watch?v=hVgsjFB1lbE>

Chottanikkara temple:

<https://www.youtube.com/watch?v=5zKBHmG8MUU>

Chottanikkara Devi temple:

<https://www.youtube.com/watch?v=q342c0UqSUc>

Bhagavathy temple and Makam Thozhal:

<https://www.keralatourism.org/temples/ernakulam/chottanikkara>

History of Bhagavathy Amman temple:

<https://www.youtube.com/watch?v=3y1QTtl2KsE>

Chottanikkara Devi temple:

<https://www.youtube.com/watch?v=q342c0UqSUc>

3. Sri Chamundeshwari temple, Mysore





Ref: chamundeshwari.in

Sri Chamundeshwari Temple is about 13 kms from Mysuru, which is a prominent city in Karnataka State, India. Sri Chamundeshwari Temples is famous not only in India but also abroad. Atop of the hill the famous Sri Chamundeswari Temple. 'Chamundi' or 'Durga' is the fierce form of 'Shakti'. She is the slayer of demons, 'Chanda' and 'Munda' and also 'Mahishasura', the buffalow-headed monster.

She is the tutelary deity of the Mysuru Maharajas and the presiding deity of Mysuru. For several centuries they have held the Goddess, Chamundeswari, in great reverence.

'Skanda Purana' and other ancient texts mention a sacred place called 'Trimuta Kshetra' surrounded by eight hills. Lying on the western side is the Sri Chamundeshwari Temples, one among the eight hills. In the earlier days, the Hill was identified as 'Mahabaladri' in honour of God Shiva who resides in the 'Mahabaleswara Temple'. This is the oldest temple on the hills.

In the later days, the hill came to be known as 'Sri Chamundeshwari Temples' in honour of the Goddess Chamundi, the chief subject of the 'Devi Mahathme'. The Goddess is believed to be an incarnation of Parvati, the consort of Lord Shiva. A large number of devotees from all over the country and from abroad

visit the temple every year. They believe that the Goddess fulfills their desires and aspirations.

Sri Chamundeshwari Temples rises to a height of 3,489 feet MSL and is visible from a distance itself while traveling towards Mysuru. There is a good motorable road to the top. Besides from Mysuru side, there is also a motorable road from its rear side, the Nanjangud side. Bus facilities are available to visit the hills. Karnataka State Road Transport Corporation (KSRTC) operates regular bus services every day for the convenience of pilgrims and others.

A temple of great antiquity with over 1,000 years of background, it was a small shrine initially and assuming importance over the centuries it became a big temple as seen today. It assumed significance after the Mysuru Maharajas, the Wodeyars, came to power in 1399 A.D., great devotees and worshippers of the Devi, Chamundeswari became their home deity and thus assumed religious prominence.

The crowning glory of Mysuru, Sri Chamundeshwari Temples is an enchanting place surrounded by natural beauty. In the forest, there are varieties of trees, birds and animals. While going up the hills, a bird's eye view of Mysuru can be seen and several prominent places be spotted. It offers a spectacular scene when the Palace and its surroundings are illuminated during the Dasara and other occasions.

Some of the places that can be spotted from the hills are the Palace, Lalitha Mahal Palace, which houses the ITDC hotel, Dasara Exhibition grounds, Race Course, Kukkarahalli Lake, St. Philomena's Church, and Krishnarajasagar at a far off distance.

Besides the Chamundi and the Mahabaleswara temples, there are a few more temples atop the hills. There are also some interesting spots and the monolith statue of 'Nandi' is among them. While proceeding towards the Chamundi Temple, the statue of 'Mahishasura' attracts the visitors. The 'Chamundi Village' is located close to the temple.

The temple is of a quadrangular structure. Built in Dravidian style, it consists of the Main Doorway, Entrance, Navaranga Hall, Antharala Mantapa, Sanctum Sanctorum, and Prakara. There is a beautiful seven-tier Gopura or pyramidal

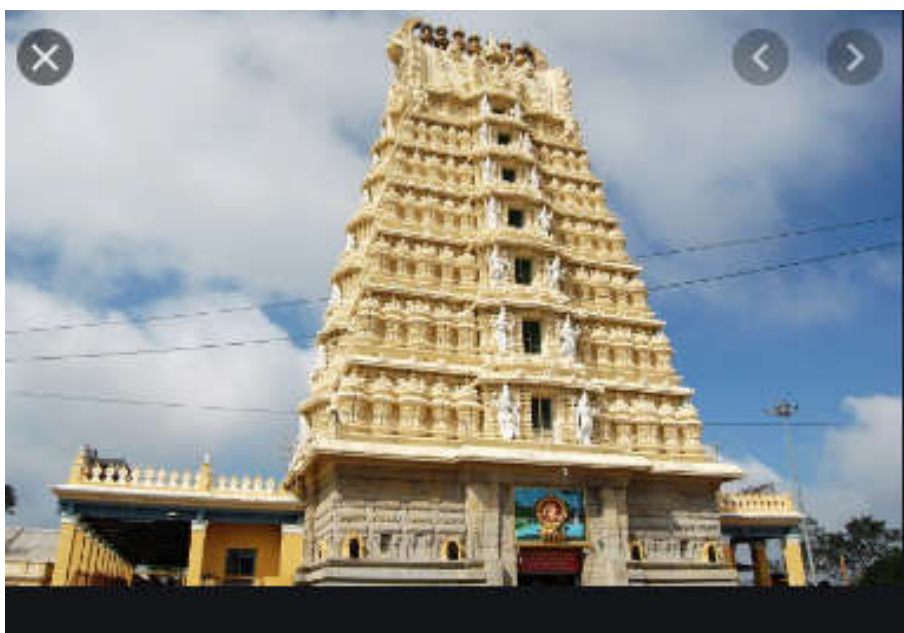
tower at the entrance and a 'Vimana' (small tower) atop the sanctum sanctorum. Atop the 'Shikara', the tower at the entrance, are seven golden 'Kalashas'.

Krishnaraja Wodeyar III repaired the shrine in 1827 A.D and built the present beautiful tower at the entrance (Gopura). Blessed by the Goddess, Krishnaraja Wodeyar, an ardent devotee of the mother Goddess, presented to the temple a 'Simha-vahana' (A lion-shaped vehicle) and other animal cars and jewels of value. The cars are used even now for processions on special religious occasions.

The tower at the entrance has a small image of Lord Ganesha on the doorway. The doorway is silver-plated and has the images of the Goddess in different forms. On either side of the doorway are the images of 'Dwarapalakas' or door-keepers. As one enters inside, on the right hand side is a small statue of Lord Ganesha, the remover of all obstacles. After a few steps, there is a flagstaff, the footprints of the Goddess and a small statue of Nandi, facing the sanctum sanctorum. On the right side, before approaching the flag staff, there is an image of 'Anjaneya' attached to the wall. On either side of this entrance are two Dikpalakas, Nandini and Kamalini.

Ref: holidify.com

Chamundeshwari Temple, Mysore



The Chamundeshwari Temple is a traditional Hindu temple located on the eastern edge of Mysore at the height of 1000ft on the Chamundi hills. Dedicated to and named after goddess Durga, the temple also has statues of Nandi and Mahishasura, the demon. Being one of the oldest temples in the palace city of Mysore, the temple is a must-visit attraction for the travellers. The Chamundeshwari Temple is considered as a Shakti Peetha and is one among the 18 Maha Shakti Peethas.

There are two options for the visitors to reach the Chamundeshwari temple, either by steps or by driving through the interwoven valley road. The temple showcases the fierce form of Shakti, a tutelary deity that was held in reverence for centuries by the Maharajas of Mysore; hence deriving its name from goddess Durga. The idol of goddess Durga here is adorned every day and worshipped by a number of priests. The deity is offered a variety of fruits, coconuts and flowers to show respect and reverence.

Located atop the Chamundi hills, the temple is usually not too crowded. The Chamundeshwari temple also has statues of the demon Mahishasura; you can even see the enormous statues from the way driving up to the temple. The temple also has a Nandi statue, which is that of a cow and holds great importance in the Hindu mythology. The view from the temple is stunning, as you can see many significant structures of the city including the Lalitha Mahal Palace. The temple has also been declared as the No Plastic Zone, thus making a huge contribution to the conservation of our environment by curbing the use of plastics and dumping of hazardous materials.

History of Chamundeshwari temple

This temple, of great antiquity, has a background of over 1,000 years. It was built as a simple shrine but later gained immense popularity due to the divinity of goddess Durga. It gained a lot of significance after the Maharajas of Mysore, the Wodeyars, came to power in 1399 AD. The credit for major contributions for this temple goes to three dynasties- Hoysala, Vijayanagar and Mysore rulers. Placed on the top of the Chamundi hills, the Chamundeshwari temple is one of the most popular and ancient temples of Mysore. According to history logs, the original shrine was built in the 12th century by the Hoysala rulers, with the towers being built by the Vijayanagar rulers of the 17th century.

Further, a flight of one thousand steps was built in 1659 that leads up to the 3000-foot summit of the Chamundi Hill.

Architecture of Chamundeshwari Temple

The Chamundeshwari temple exhibits a quadrangular structure. It is built in Dravidian style, consisting of the main doorway, entrance, Navaranga Hall, Antharala Mantapa, Sanctum Sanctorum and Prakara. There is a beautiful seven-stage pyramidal tower at the entrance and a small tower on top of the sanctum sanctorum. On the top of the tower placed at the entrance, there are seven golden Kalashas. The tower at the entrance also has a small image of Lord Ganesha on the doorway. The doorway is silver-plated and has the images of the Goddess in different forms.

As one enters inside, on the right-hand side is a small statue of Lord Ganesha. After a few steps; there is a flagstaff, the footprints of the Goddess and a small statue of Nandi, facing the sanctum sanctorum. This temple is of great antiquity and symbolises the crown of Mysore. The Nandi statue is considered to be built by granite and is placed on the 800th step on the hill. It is adorned with metallic bells around its neck and measures about 15 feet high.

Attractions Near Chamundeshwari Temple

Besides the Chamundeswari temple, there are many alluring sites nearby. One can see Mahabaladri, Narayanaswamy temples and Mahishasura and Nandi statues. There are few other interesting spots on the Chamundi Hills. Among them, the Lalitha Palace is one. It belongs to the Mysore royal family. The Maharajas used to make a short stay in this Palace whenever they visited the hills. Built on the hill-top, it offers an attractive bird eye view of Mysore city and far off places. Lalithadri Palace was built during the reign of Krishnaraja Wodeyar IV.

Chamundeshwari Temple Timings

The opening hours of the temple are as follows- 7:30 AM to 2:00 PM, 3:30 PM to 6:00 PM, 7:30 PM to 9:00 PM. These are the Darshana and Pooja timings at the temple.

While the timing for Abhisheka is 6:00 AM to 7:30 AM and 6:00 PM to 7:30 PM. Although on Fridays there is a change in the timings, i.e., 5:00 AM to 6:30 AM.

The temple also offers free meals known as Dasoha for the devotees daily from 12:30 PM to 2:30 PM.

Best Time To Visit Chamundeshwari Temple

Chamundi Hills offer the best panoramic view of the Mysore city during the months of September to October. Although, the weather is quite pleasant throughout the year; the temple is highly flocked during the months of September and October due to festivals of Dussehra and Diwali. The temple can be visited in the dawn as well as at dusk.

Tips For Visiting Chamundeshwari Temple

Sri Chamundeshwari Temple is declared as No-Plastic Zone. Hence, devotees are requested not to bring the plastic carry bags. Dumping of plastic wastes is strictly prohibited in the surrounding hilly area.

How To Reach Chamundeshwari Temple

The Chamundeshwari temple is located at a distance of 13 kilometres from the Mysore junction train station. The auto rickshaws have nominal charges. It takes about 30 minutes to drive from the station to the Chamundi Hills. Also to provide ease and comfort to the travellers, KSRTC bus facilities are available every 20 minutes from Mysore city bus stand to Sri Chamundeshwari Temple.

Ref: Wikipedia:

The **Chamundeshwari Temple** is a [Hindu](#) temple located on the top of [Chamundi Hills](#) about 13 km from the palace city of [Mysuru](#) in the state of [Karnataka](#) in [India](#).^[1] The temple was named after [Chamundeshwari](#) or, the fierce form of [Shakti](#), a [tutelary deity](#) held in reverence for centuries by the [Maharaja of Mysuru](#).

Chamundeshwari is called by the people of Karnataka as Naada Devi (ನಾಡ ದೇವಿ), which means state Goddess. It is situated at the elevation of around 3300ft from the mean sea level.

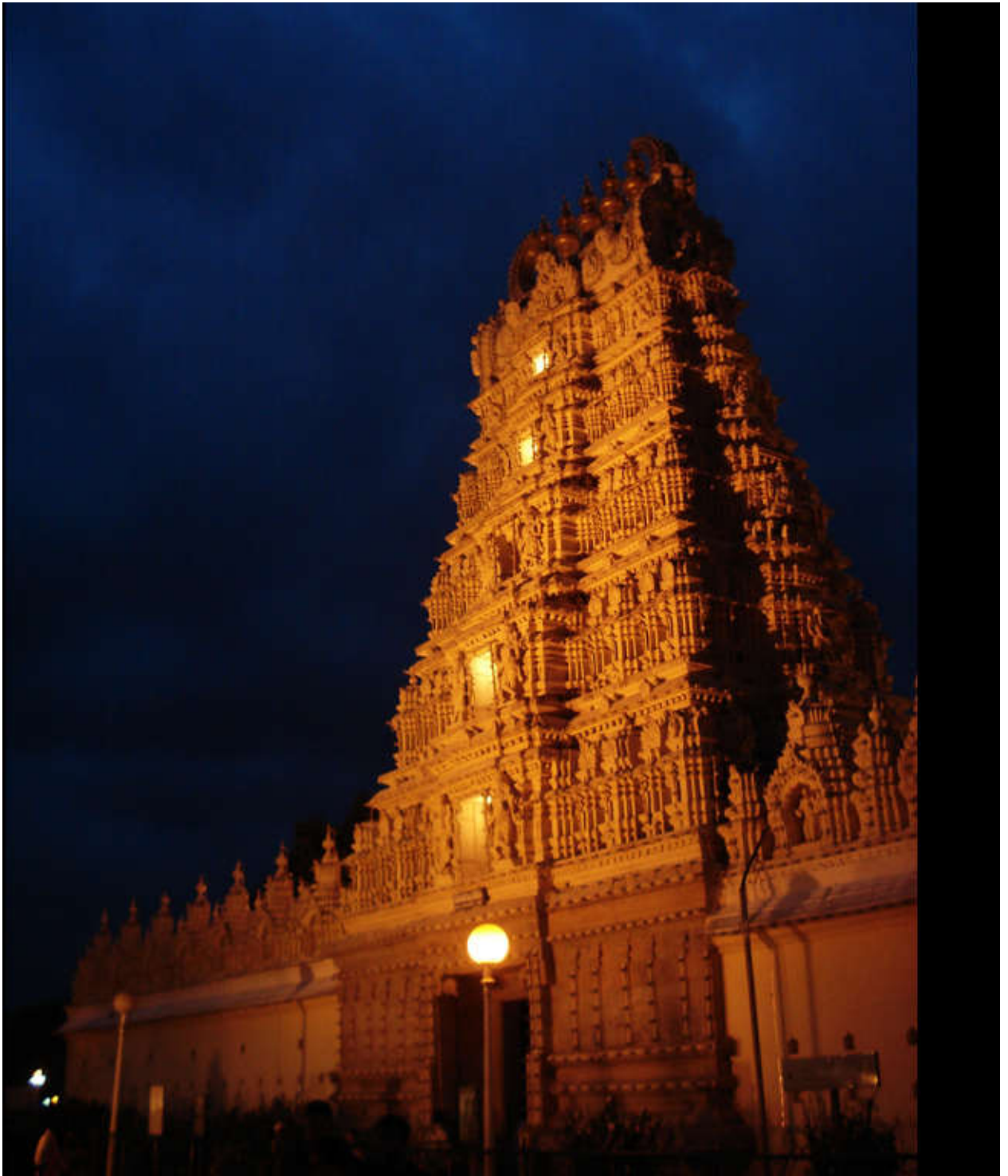
It is believed that Goddess [Durga](#) slayed the demon king [Mahishasura](#) on the top of this hill which was ruled by him. The place was later known as **Mahishooru** (Place of Mahisha). The British changed it to **Mysore** and later Kannadized into **Mysuru**

The Chamundeshwari Temple is considered as a [Shakti Peetha](#) and one among the 18 Shakti Peethas. It is known as **Krouncha Pitha** as the region was known in Puranic times as Krouncha Puri. It is said that the hair of [Sati](#) fell here.

Description:

The original shrine is thought to have been built in the 12th century by the Rulers of the [Hoysala](#) Dynasty while its tower was probably built by the Rulers of the [Vijayanagara Empire](#) in the 17th century. In 1659, a staircase of one thousand steps was built leading up to the 3000-foot summit of the hill.^[2] At the temple are several images of [Nandi](#) (the bull mount of [Shiva](#)). There is a huge [granite](#) Nandi on the 700th step on the hill in front of a small Shiva temple a short distance away. This Nandi is over 15 feet high, and 24 feet long and around its neck are exquisite bells.

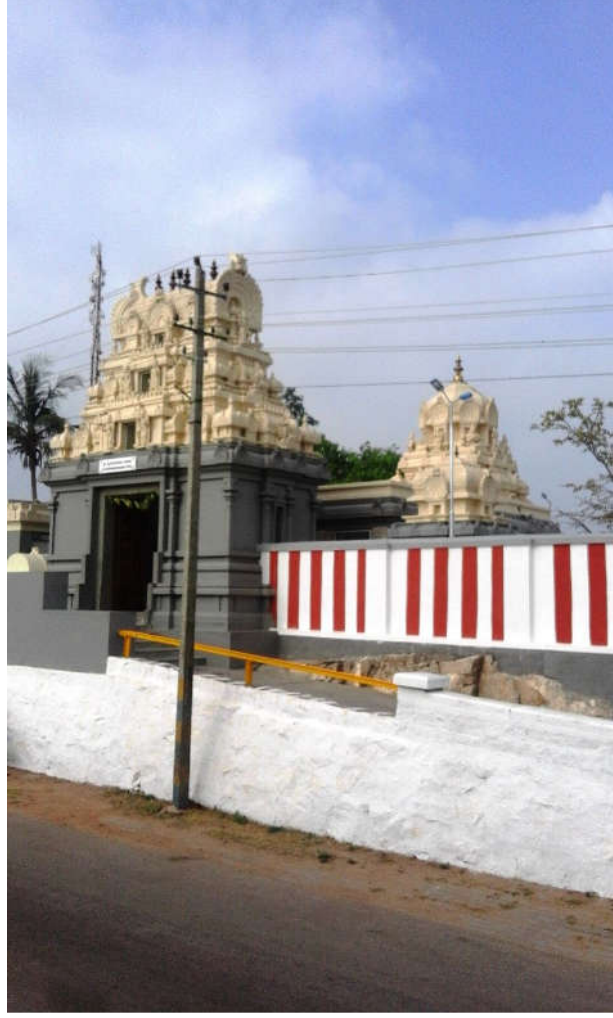




At night



Entrance gopura



Lakshminarayana swamy temple

The temple is famous for the celebrations of festivals like Ashada Shukravara (ಆಶಾಡಾ ಶುಕ್ರವಾರ), Navaratri and Ammanavara Vardhanthi (ಅಮ್ಮನವರ ವರ್ಧಂತಿ).

In the month of [Ashadha](#), Fridays are considered particularly auspicious. Lakhs of devotees throng the temple during this occasion. Another festival celebrated during this month is Chamundi Jayanti. This day is celebrated on the anniversary of the consecration of the [Utsava Moorti](#) of the goddess by the Maharaja of Mysore. On this occasion, the goddess's idol is taken around the temple in a golden palanquin.

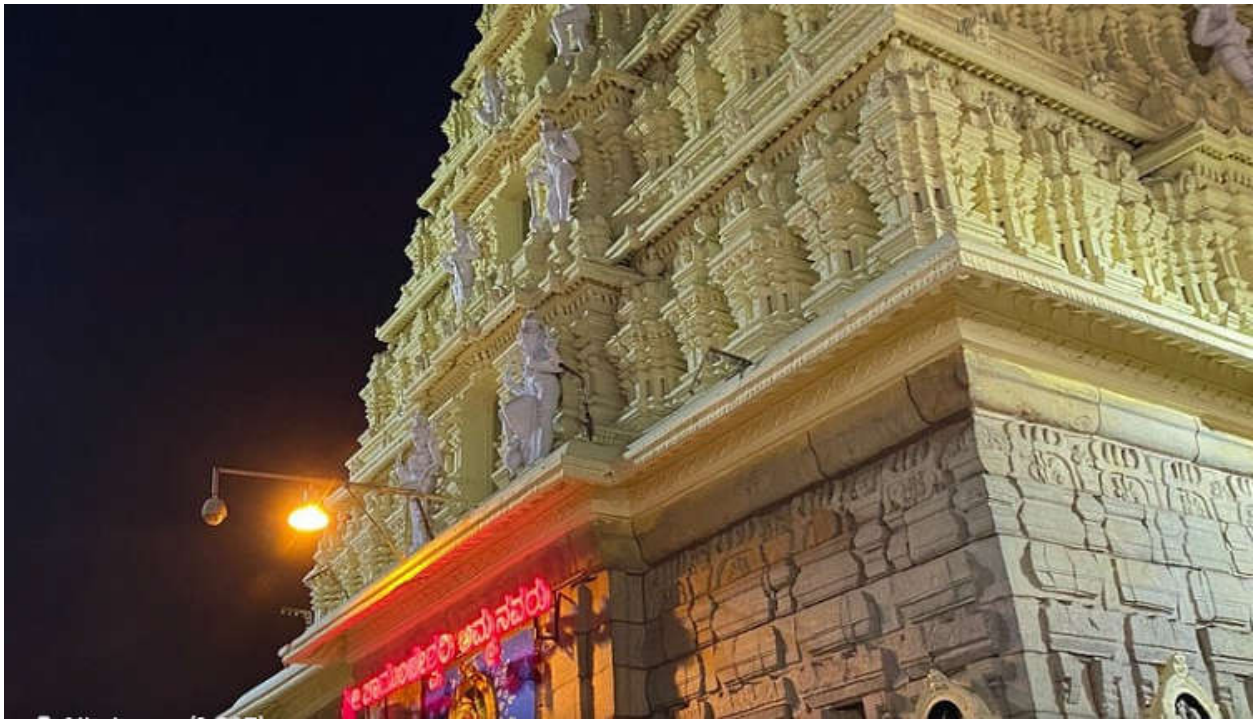
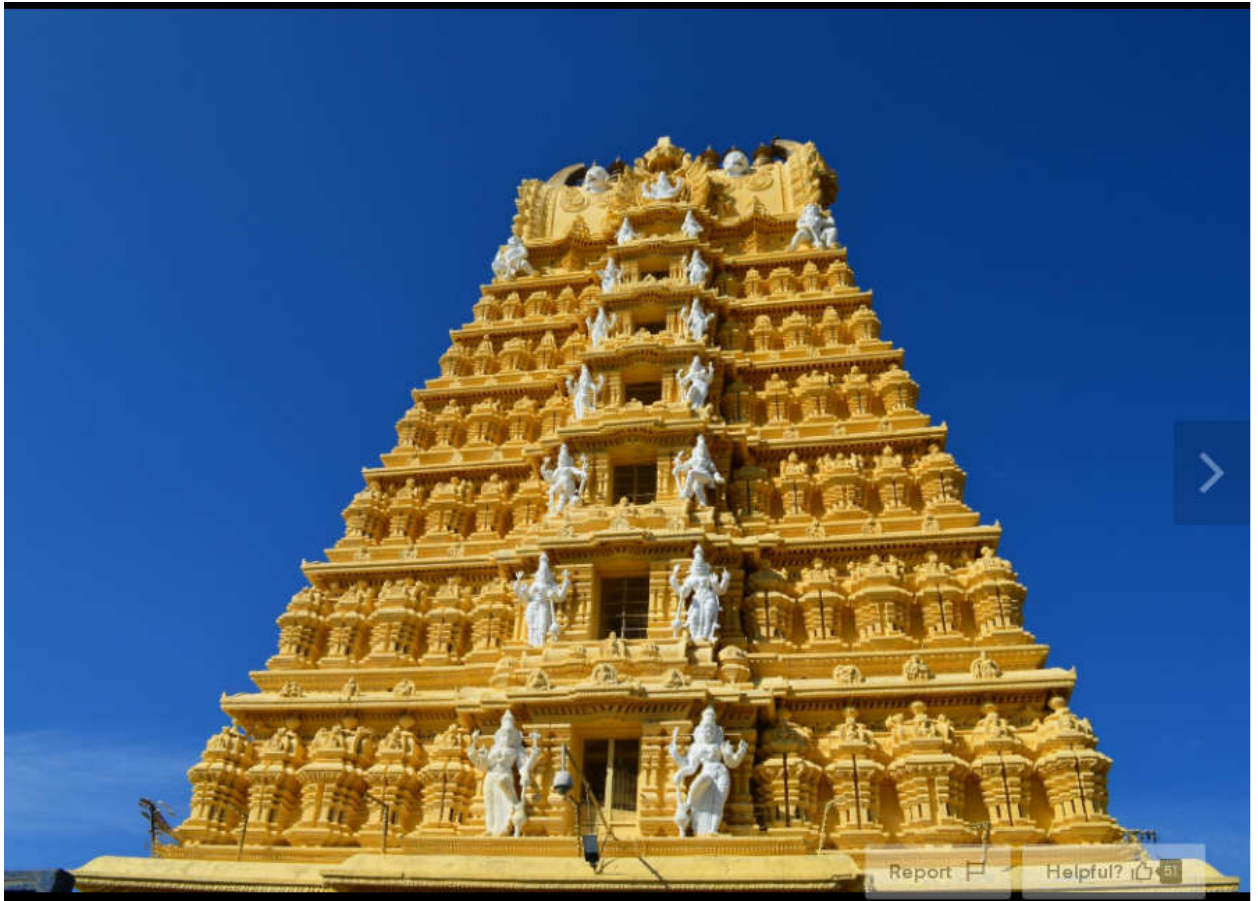
The most important festival that is celebrated here is [Navaratri](#). [Mysuru Dasara](#) is celebrated as the state festival of Karnataka, called Nada habba (ನಾಡಾ ಹಬ್ಬಾ) in Kannada. During Navaratri, the idol is decorated in 9 different ways to depict the nine different aspects of the goddess known as [Navadurgas](#). On the 7th day of Navaratri that is dedicated to the goddess [Kalaratri](#), valuable

jewels donated by Maharajas are brought from the District Treasury of Mysuru and are given to the temple to decorate the idol.

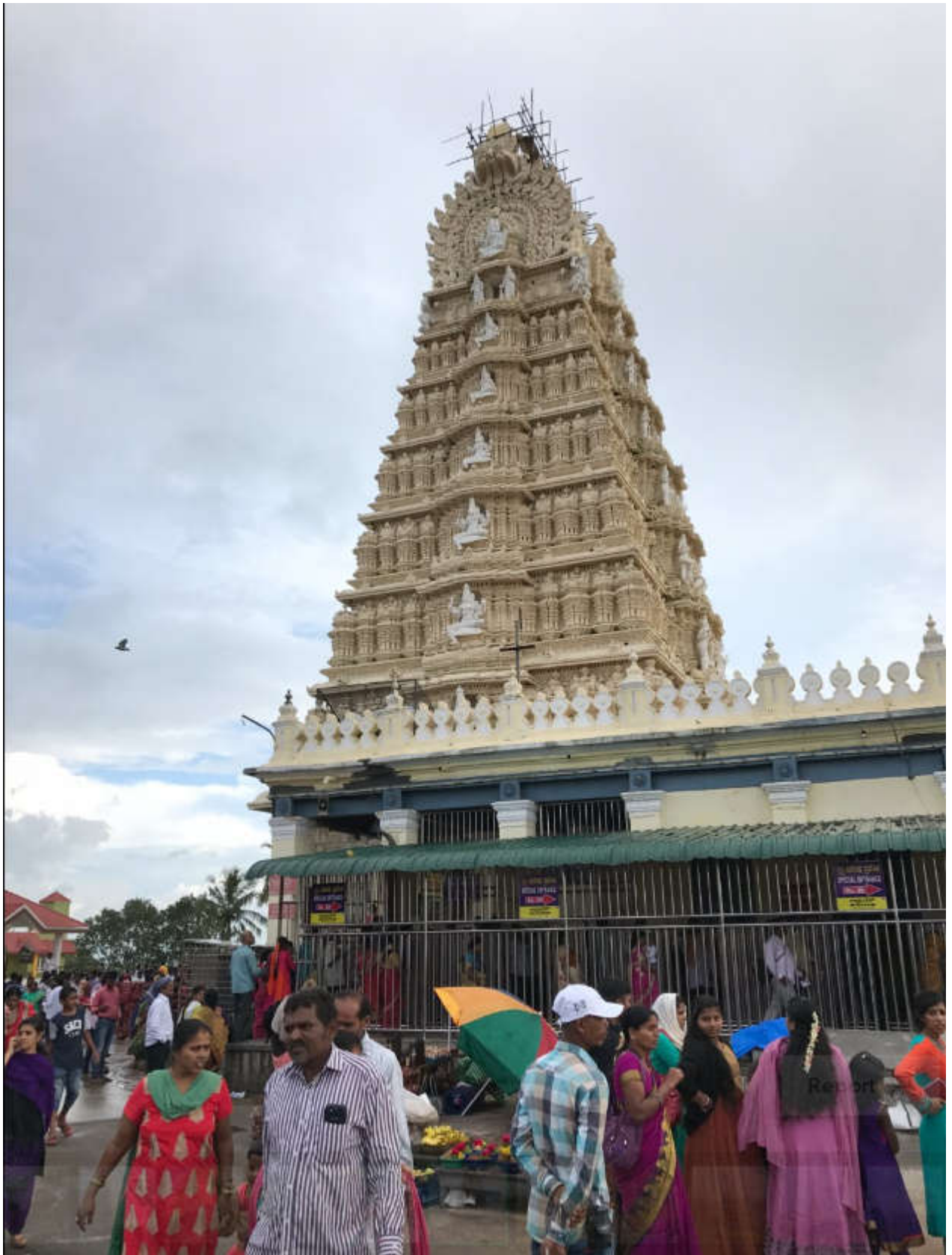
Another temple is situated at the foothill which is in Utthanahalli called as [Jwalamalini](#) Sri [Tripura Sundari](#) Temple. This goddess is considered the sister of Chamundeshwari who helped her at the battlefield to slay the demon [Raktabīja](#).

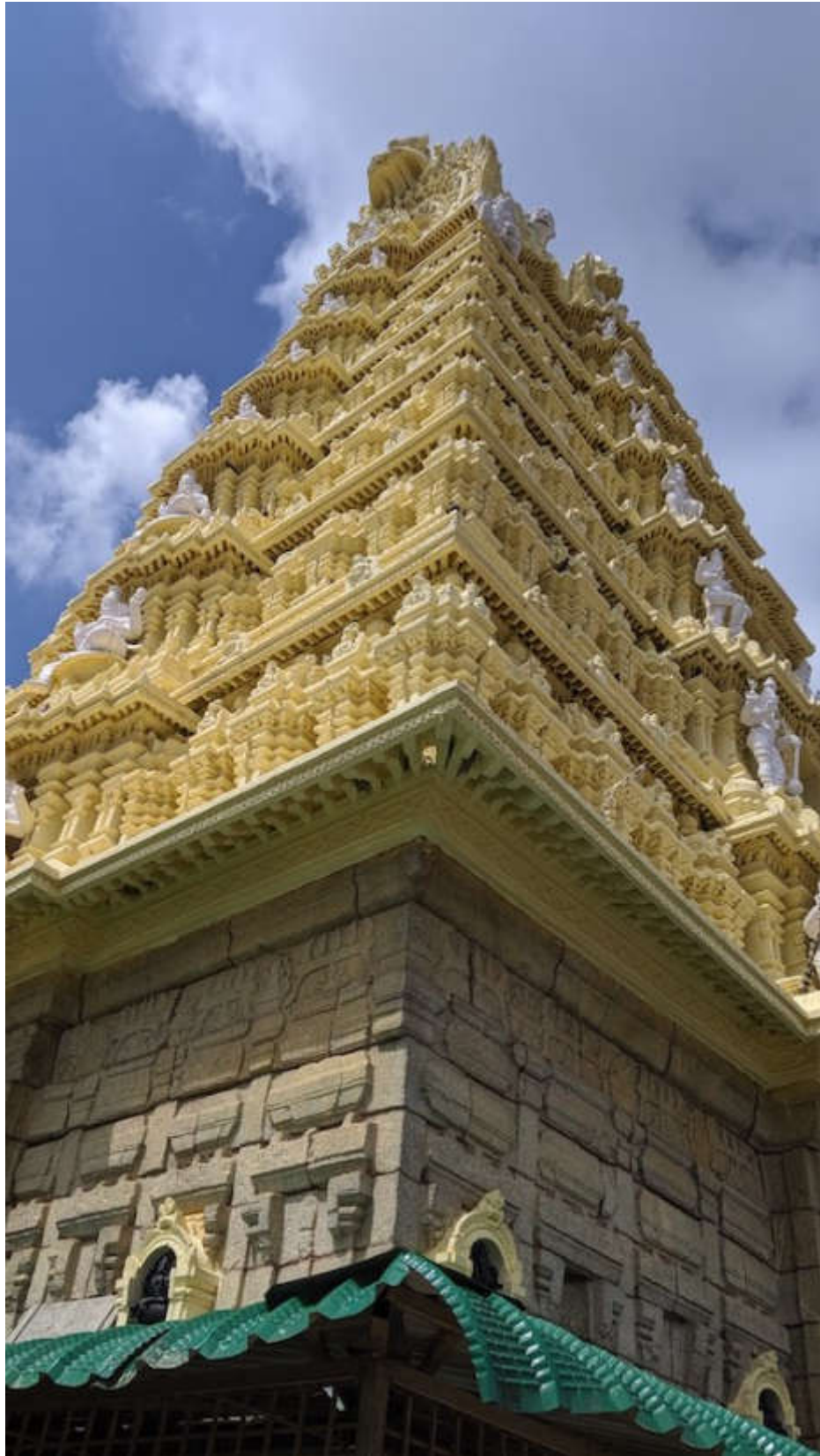
Ref: tripadvisor.in:



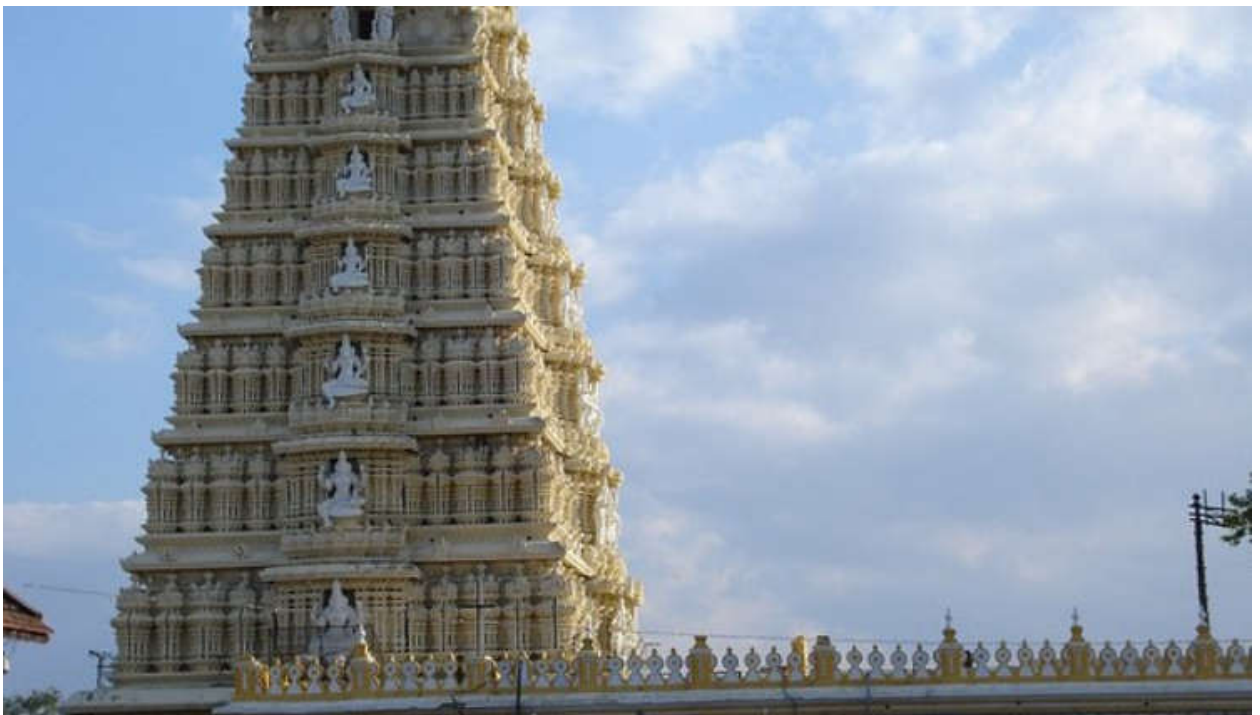












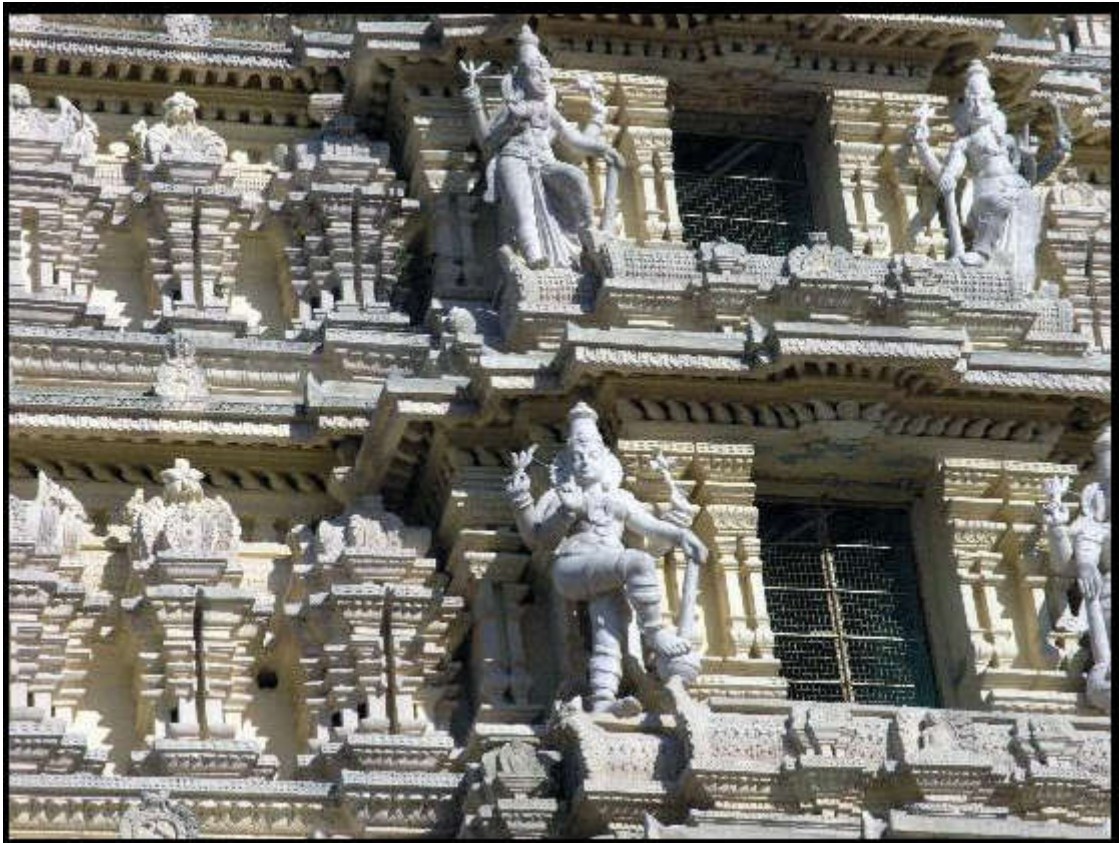














Videos:

Chamundeshwari temple:

<https://www.youtube.com/watch?v=s7uorS6P6Go>

Sri Chamundeshwari temple on top of hill:

https://www.youtube.com/watch?v=p7_i3rj--Q

Unknown facts about temple:

<https://www.youtube.com/watch?v=PzadS5S9X60>

Sri Chamundeshwari temple--- Bhakti TV:

<https://www.youtube.com/watch?v=NRuMch7dHLA>

Chamundeshwari temple---NMF News:

<https://www.youtube.com/watch?v=rGmPpQEXM7Y>

Chamundeshwari Devi Temple—Chaitus world of makings:

<https://www.youtube.com/watch?v=2Gq-auD2zSU>

Iconic Chamundeshwari temple—Nature/Art channel:

<https://www.youtube.com/watch?v=aOg1NUar874>

4. Kanchi Kamakshi Amman temple, Kanchipuram





Ref: kanchikamakshi.com

About Kanchipuram:

Kanchipuram is one of the seven sacred cities in India. History proclaims that Kanchipuram was ruled by the Pallava Kings. The city is most famous for its silk production and old temples. The city is located on the Palar river. The city has all types of people from weavers to Vaishnavites. The city has many big temples like Sri Kamakshi Amman Temple, Sri Ekambaranthar Temple, Sri Varadaraja Perumal Temple, Sri Ulagalanda Perumal Temple, Sri Kumarakottam Temple, Sri Kailasanathar Temple, Sri Kachapeswarar Temple and much more. The city also attracts tourist and foreigners in plenty due to its rich culture and heritage. The city has a huge spree of Silk Weavers Society. The city is quite famous all over the world for its Silk Variety and Quality. There is huge demand for export of Silk saris within and outside India. There are many eminent scholars like C.N.Annadurai who were born in this city. The city has developed a niche for the industrial corridors for great giants like Nokia, Motorola, Hyundai and many others. The city also has hotels and restaurants for the comfort of tourist and foreigners. There is a very old Mutt established by Sri Adisankaracharya Called Sri Kanchi Kamakoti Peetam. This mutt is world renowned for its charitable activities and Institutions. There are also other Spiritual mutts within Kanchipuram.

Temple Legend

AROوبا LAKSHMI - SWAROوبا LAKSHMI

Sri Maha Vishnu at Paar Kadal [ksheera samudram/ocean of milk offended by Lakshmi comment on black form of Vishnu cursed to become formless , with a split body and hunch back. To get relieved of this curse Lakshmi goes on penance in the Gayathri Mandapam.

By virtue of this Lakshmi returns to her divine form and appears with folded hands [pattanjali]. This form of Lakshmi with folded hands cannot be seen elsewhere. Lord Vishnu watches this from hidden from behind. Hence he is called as 'Tirukkalvar' or even as Adi varaga perumal.

Vaishnavite saint Thirumangai Alwar's Thiruthandagam calls this place as one 108 'Divya Kshetrams'. Devotees worshipping the devi here, irrespective of caste, colour, creed or gender pray for their sins to be cleansed by applying the prasadam on arooba lakshmi by themselves. This form of worship by one's own hand is a special feature in this holy place.

TAPAS KAMAKSHI

To marry Parameswaran, kamakshi standing on the five holy fire and on the needle edge and with one leg folded she undertook a severe penance.

As a result of that penance on Ponguni [march/april] uthiram day she married Parameswaran. This is called as Ponguni Uthira Divine Wedding. Hence devotees not fortunate to find a suitable wedding match pray to the goddess on this day.

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BANGARU KAMAKSHI

During the invasion of Mughal Emperors to protect the gold sculpture of Kamakshi from them it was shifted to Udaiyar Palayam for its safety. The same is at Tanjore now. Bangar Kamakshi blesses the devotees who seek her blessings.

SARASWATHI appears with 8 hands and also called as Mantrini, Matangi, Raja Shyamala and blesses Students with good education. School students from schools and colleges all over visit to seek her blessings. Near the sannidhi of Saraswathi, Maha Swami of Kanchi mutt consecrated Kamakshi's paduka of Bangaru Kamakshi. Pujas are performed everyday for the paduka.

ANNA PURANI

On the rear side of the sanctum sanctorum is the shrine of Kasi Anna Purani. She appears With food vessel in one hand and a ladle in other hand. Through the Biksha Dwaram [Bikshai Hole] devotees pray to Anna Purani for giving them food for ever.

DHARMA SASTHA

After Saraswathi Devi we find Dharma Sastha with Purna and Pushkala. Ancient legends say that Chola King Karigala has taken floral bunch from Dharma Sastha , went upto Himalayas and hoisted the victory flag there.

ADI SANKARA

After establishing Mutts in four directions, Adi Sankara reached Kanchipuram. He established the Kamakoti Peetam and ascended the Sarvagna Peetam. Attained salvation by merging into Kamakshi. He consecrated Sri Chakra with his own hands in the sanctum Sanctorum infront of Kamakshi and Performed pujas for the same..During any festivals in the temple Adi Sankara is given first reverence .

As he is Considered as an incarnation Lord Siva, he faces kamakshi in front when she goes on procession She goes in his way. After Adi Sankara the pontiff of Kanchi Kamakoti peetam are the permanent Trustees of this temple. Ganapathyam-Vinayaga, Saivam-Siva, Vaishnavam-Vishnu, Saaktham-Ambal, Kauvmaram-Murugan, Sauram-Sun are six religions he formed for worship. To establish the fact that Kamakshi is the centrifugal force all religions, it is said that the temples of Sangupani Vinayagar for Ganapathyam, Kausikeswarar for saivam, Ulagalantha Perumal for vaishnavam, Kaligambal for saktham, Kumarkkottam for Kaumaram and Sun sannidhi in Maha Kaleswarar Temple are found in the four thorough fares around the temple.

There is a separate sannidhi with the sculpture of Adi sankara in this temple.69th Pontiff of Kanchi Mutt Sri Jayendra Saraswathi Swamigal dedicated Golden chariot, Golden Skirt, Golden Kavasam, Golden Lion for Kamakshi from the gold received from the Swarnabishekam performed on Sri Chandrasekarendra Saraswathi swamigal[maha periyava] And the 69th pontiff himself..

DUNDEERA MAHARAJA [EMPEROR]

Maharaja Dundeeera ruled Kanchipuram which came under the Thondai Mandala [region] empire. Thondai Mandalam is otherwise called as Dendeeram. In the north near Kalahasthi river Swarnamuk also called ,ponmukili and in the south Pennai river called as pinakini because Lord Sive created this with his bow called as pinagam, in the East an ocean and a great natural lake in the west near virunchipuram are the four boundaries of Thonda Mandala empire or Dundeeram..

During a drought period Kamakshi blessed the region with golden shower. Hence the village is called as Pon Vilaintha Kalaththur. King Dundeeera's statue can be seen in the madpam opposite to Procession deity.

BHAIRAVAR

In the outer perimeter near the temple tower is the shrine of Bhairavar. He is also called as the temple's Protecting God. When the doors of the temple is closed , a puja is performed for the bhairavar and the temple keys are taken by the priest with the permission of Bhairavar. This is an everyday ritual. He is an avtar of Lord Siva.

HOLY TANK AND PERUMAL SANNIDHI.

The holy tank is called Pancha Ganga because ganga which emanated from the crown of Siva descended here into the tank. A male and a female demon in the tank troubled all the devotees. Devi killed those demons. The blood of the demons produced many more of them. Lord Vishnu killed them by standing, lying down on them and sitting on them.

A shrine of Perumal in these postures is seen next to the Temple Tank. Shrine of Durga is seen on the northern bund of the tank .People belonging to the Koorja kingdom worshipped her. The Shrine was renovated and consecration was performed by Sri.Jayendra Saraswathi Swamigal in 1976. Annual Float festival takes place for three days in a year in this tank.

Goddess Kamakshi:



The Goddess Kamakshi is in a sitting posture in the temple. This posture is called the Padmasana posture. The Padmasana posture is said to resemble a lotus. In the Yogic practice this resembles the form of meditation. The Goddess holds a Sugarcane bow on her left upper arm and Lotus, Parrot in her right upper arm. The Goddess also has divine chakras called Pasa and Angusa in her arms.

The Goddess also has a Chandraperaai (a shape of moon like structure) in her forehead. The Goddess Kamakshi is situated in the middle of temple premises.

History reveals that Goddess Kamakshi was praying under a mango tree with a Shiva lingam made of sand to marry the great Lord Shiva. After a long duration of dedicated and devoted meditation to Lord Shiva, Lord Shiva appeared before her and married the Goddess Kamakshi, a divine form of Parvati. There are no traditional Parvati or Shakti shrines in the city of Kanchipuram, apart from this temple, which adds even more legend to this temple.

Ref: Wikipedia:

The **Kamakshi Temple** is an ancient [Hindu](#) Temple dedicated to [Kamakshi](#), the ultimate form of Goddess Lalitha Maha Tripurasundari. It is located in the historic city of [Kanchipuram](#), near [Chennai](#), [India](#). The [Meenakshi Temple](#) in Madurai, the [Akilandeswari](#) temple in Thiruvanaikaval near Tiruchirappalli and this Kamakshi temple are the important centers of worship of Goddess, in the state of Tamil Nadu. The Temple was most probably built by the [Pallava](#) kings, whose capital was Kanchipuram.



The Image of the main Deity, Kamakshi, is seated in a majestic [Padmasana](#), a [yogic](#) posture signifying peace and prosperity, instead of the traditional

standing pose. Goddess holds a sugarcane bow and bunch of five flowers in the lower two of her arms and has a pasha (lasso), an ankusha (goad) in her upper two arms. There is also a parrot perched near the flower bunch. There are no other Goddess temples in the city of Kanchipuram, apart from this temple, which is unusual in a traditional city that has hundreds of traditional temples. There are various legends that account for this fact.

According to a local legend, [Adi Shankaracharya](#) established the Sri Chakra in this Kamakshi Devi temple in the trough-like structure in that shrine.^[1]

Legend

As per Hindu legend, Kamakshi Amman is considered in line with [Meenakshi](#) at [Madurai](#) and [Visalakshi](#) at [Varanasi](#). Kamakshi is the only Shakti shrine centered across all Shiva temples in Kanchipuram which do not have separate shrines for Amman. Kamakshi is worshipped thus as *Parabrahma Swaroopini*. She was initially very furious and was depicted as *Ugra Swaroopini* and became *Shanta Swaroopini* at the request of [Adi Shankara](#) who installed Sri Chakra in the place. The festive image of the temple is symbolically taken from the shrine of Adi Shankara following the legend.^[1]

Architecture

The temple occupies an area of 5 acres (2.0 ha). The sanctum houses the image of Kamakshi in seated posture and is flanked by the trinity of [Shiva](#), [Vishnu](#) and [Brahma](#). There are smaller shrines of Bangaru Kamakshi, Adi Shankara and Maha Saraswathi around the sanctum.

Festivals

Four worship services are offered each day. The annual festival falls in Spring, in the Tamil month of Masi, which runs from mid-February to mid-March. During this time the chariot festival ([Ther](#)) and float festival, (Theppam) are held.^[1] Other festivals include Navaratri, Aadi and Aippasi Pooram, Sankara Jayanthi and Vasanta Utsavam in the Tamil month of Vaikasi. All Fridays are considered sacred, though the Fridays in the Tamil months of Adi (mid-July to mid-August) and Thai (mid-January to mid-February) are celebrated.

Adi Kamakshi Devi Temple

The Devi in Adi Kamakshi temple which is close by the present Kamakshi temple, is called by various names like Kirtimati, Devagarbha in extant Tantric works like Tantrachudamani. She has four hands containing in each of them respectively, Ankusa, Pasa, Abhaya and a Kapala. This description corresponds to those extant old tantric works.

Kamakshi as Lalitha Maha Tripura Sundari

Shri Lalita Parabhattarika presides over the Kamakoshtha in five forms:

1. **Shri Kamakshi Para Bhattarika** – Sri Kamakshi is the mula devata of the Kamakoti pitha seated in the centre of the inner sanctorum of the shrine in Kanchipuram known as the Gayatri mantapam. According to kamakshi rahasya, this mandapa was built by the celestials with the four walls representing the four Vedas and the twenty-four pillars representing the twenty-four syllables of the sacred formula of gayatri. Shrividya Parameshvari, who forms the inner core of the prakata gayatri and thus called rahasya gayatri, is enshrined at the centre of the gayatri mandapam as Shri Kamakshi. She is seated on pancha brahmasana and sports in her four hands pasha, ankusha, iskhukodanda and pushpa bana. Paramba is seated in yonyasana and faces southeast. When tormented by asuras led by Bhandasura, devas are said to have performed a penance to appease the Supreme Shakti in the form of parrots, residing on champakavrkshas at Kanchi. Pleased with their penance, Paramba is said to have appeared from her residence in Mahameru or Bilakasha through the bila dvara and destroyed the demons. The shri vigraha of Paramba has been described as representing her three forms: sthula (Dhyana yogya, Savayava), Sukshma (mantra and yantratmaka) and Karana or Vasanatmaka. It is also said that Lord Mahadeva himself worshipped paramba in the four yugas assuming the forms of sages krodha bhattaraka, parashurama, dhaumya and Adi shankara bhagavatpada (and muka shankara, believed to be an incarnation of krodha bhattaraka). The bila dvara leading to bilakasha can be seen today in front of the tapomagna kamakshi sannidhi inside the garbhagrha. It is also said that bhagavan rudra

assumed the form of durvasas on her emergence from the bilakasha and first worshipped her through the modalities of shrividya tantra by consecrating a shrichakra here. He is thus the sampradaya guru of shrividya and the credit for crystallizing paramba at Kanchipuram as Gurumurtisvarupini (Charyanandanatha-para bhattarika mithunatmika) goes to this great seer. The forms of vashinyadi Vagdevatas can be seen around the Shrichakra in their same positions as in Shripura. A shrine dedicated to hayagriva and agastya can be seen in the third prakara of the temple, at the location where the teaching of Lalita Trishati was imparted.^[3]

2. **Tapah Kamakshi** – This form of paramba can be seen to the right of the mula devata and close to the bila dvara. Separated from mahadeva, uma appeared first as annapurna in Kashi and then following the advice of sage Katyayana, appeared in Kanchi to worship Ekamranatha under the mango tree in rudrakoshtha and married him.
3. **Anjana Kamakshi** – Also known as Arupa , her shrine is situated to the left of the mula devata, facing the north and in front of saubhagya ganapati. Rama is said to have performed a penance to regain her lost beauty in this place and due to the grace of paramba, kumkuma offerings of mula devata is offered to her here before being accepted by the devotees. While she represents Rama in her form as rama-bija, she represents Kamakshi in the form of Kamakalakshara that is inherent in the rama blja.
4. **Svarna Kamakshi** – The shrine of this deity, also known as Bangaru Kamakshi is situated in the second prakara. It is said that this form was created by Shrividya parameshvari from her third eye to serve as the shakti of ekamranatha named ekambika. The original idol that appeared from the third-eye of paramba is seen today in Tanjore, which was transported to Tanjore to protect the idol from Muslim attacks by Kamakshidasa, an ancestor of Shri Shyama Shastrigal.
5. **Utsava Kamakshi** – The shrine of Utsava Kamakshi, the idol which is brought out during processions, is located in the second prakara. The idol is accompanied on either side by idols of Sharada and Rama. While the devatas generally are accompanied by their male/female consorts in most cases, on account of Kamakshi being Shiva-shaktyatmika, there is

no shrine devoted to Shiva here. Sri Lalitambika, who appeared from Chidagni for the destruction of Bhandasura, was presented to the world by Brahma with the special name – Sri Kamakshi. Thus, ‘Kamakshi’ is the special epithet of the primordial Parashakti Sri Lalita. As she brings joy to the mind of Sri Kameshwara, she is referred to as ‘Sri Lalita’.

Durvasa Maharishi

The shrine situated in front of Sri Kamakshi’s Garbha Grham is of Sage Durvasas, also known as Krodha Bhattaraka. There are thirty-two chief upasakas of Devi like manu, chandra, kubera etc. Among these, Kamaraja, Lopamudra and Durvasa are the chief upasakas. Durvasa pranita vidya is called Sadi vidya. Durvasa represents the power of sattvika krodha of Amba, used to protect and correct her devotees, and thus her limitless kriya shakti. It is Sri Durvasa who established the Kamakoti Peetha by consecrating a Bhu-Prastara Srichakra in front of Amba. He composed Lalita Stavaratna, also called Arya dwisahti, describing the Srinagara. He also composed Traipura Mahimna Stotra, a complete mantra shastra in itself and also the Para Shambhu Mahimna Stotra. Due to a curse by Saraswati, he was born as a deaf and dumb brahmana and was graced by Sri Kamakshi with Anugraha Diksha.



Kamakshi Amman Temple with the golden overlays over its gopurams.



Kamakshi Amman Temple with golden roof, [Kanchipuram](#).



Kamakshi Amman Temple - old temple building, Kanchipuram.

Raudra Swaroopa

Another popular myth is about Adi Shankara pacifying the Raudra Swarupa of Kamakshi. Sri Kamakshi is Purna Brahma Swarupini and she did not attain

Raudra. The shrine in the temple premises, referred to as Adi Kamakshi, is actually Kalikamba. It is possible that this deity was pacified by Adi Acharya

The Kanchi Kamakshi Amman Temple as a Shakti Peeth



Shiva carrying the corpse of **Sati (goddess)**

The mythology of Daksha yaga and Sati's self-immolation is the main theme in the origin of Shakti Peethas.^[4]

Shakti Peethas are divine temples of Adiparashakti. The cause of the presence of **Devi's** presence is due to the falling of body parts of the corpse of **Sati** Devi. The naval part of Sati Devi's body is believed to have fallen here. There are 51 Shakti Peeth linking to the 51 alphabets in Sanskrit. There are also arguments that the old Kanchi temple is the Shakti peetha, where **Sankaracharya** has installed the Shri Chakra.^{[5][1]}

Tirukkalvanur

In the shrine of Kamakshi Amman close to the sanctum, the Tirukalavanur **Divya Desam**, the temples dedicated to **Vishnu** in his form of **Varaha** glorified by the 7th-10th century **alwars** (Tamil saint poets) is present. The temple faced west went to ruins and the deity is now placed inside the Kamakshi Amman temple. There are shrines over the **vimana**.^[6]

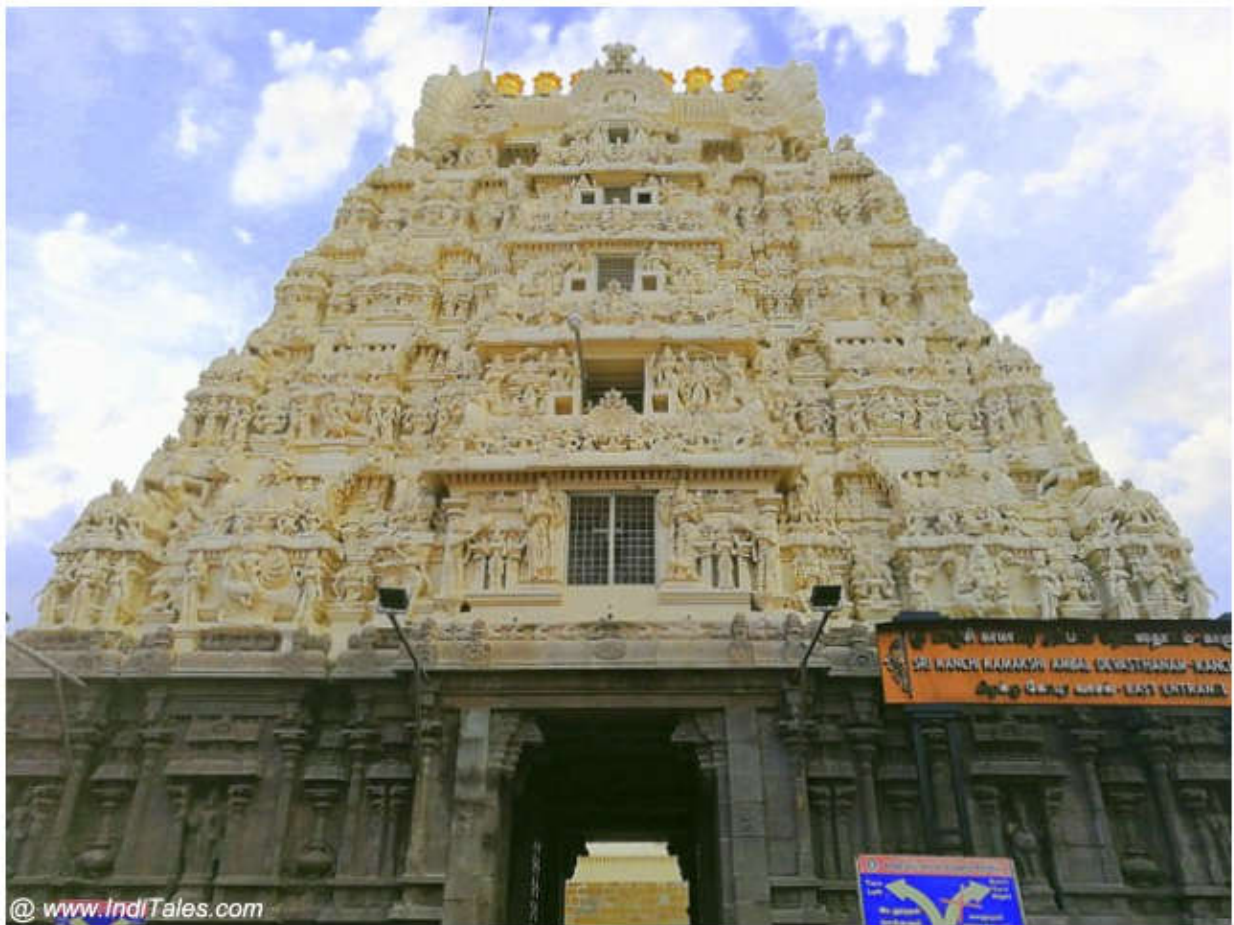
Temple Pond and Elephant Shed

The picture provides a glimpse view of Temple Pond and Gaja Shed. Everyday the temple rituals start with Go Pooja and Gaja Pooja. There is a separate shed with Elephants, which performs pooja to the deity by trumpeting every day early morning 5.AM. In front of the Grabagraha there is a Gayatri Mandapam to the right of the shire we can see the deities arupa lakshmi, swaropa lakshmi



Ref: <https://www.inditales.com/kanchi-kamakshi-temple-kanchipuram/>

By Anuradha Goyal



Gopuram of the temple at Kanchipuram

Kanchi Kamakshi temple is at the heart of Kanchipuram – in every possible sense. The city surrounds the temple. Even the Gods like Shiva and Vishnu surround her temple and extend outwards from this temple that is fondly called **Kamakshi Amman Temple**.

On one side of the temple is Shiva Kanchi or big Kanchi where many Shiva temples are located along with a few Vishnu temples. On the other side is Vishnu Kanchi or small Kanchi where some of the big Vishnu temples and many Shiva temples too are located.

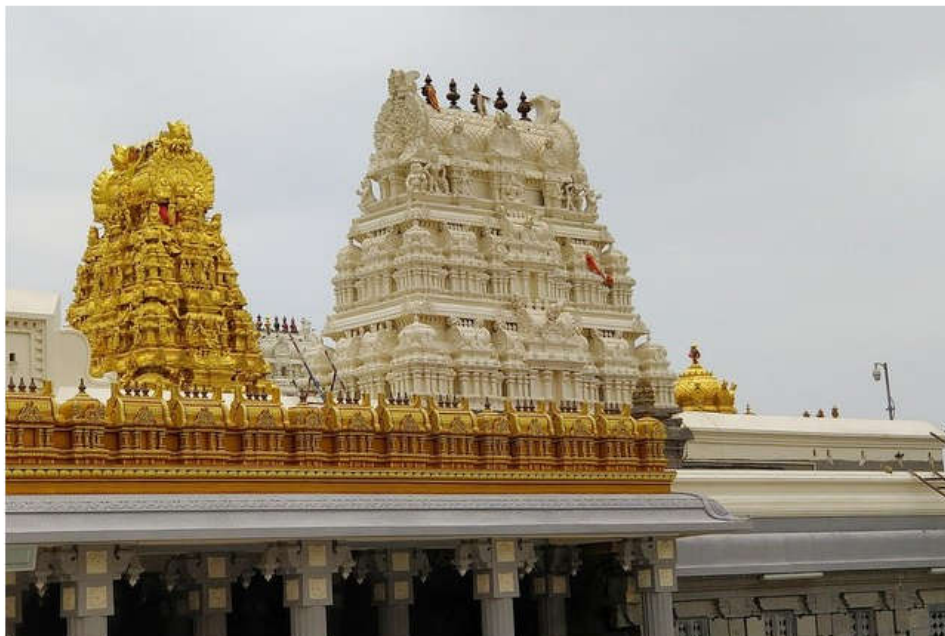
As per beliefs, the Kanchi Kamakshi temple has existed since time immemorial. In the documented past, Adi Shankaracharya set up the Sri Chakra at this temple and depending on when you agree to place him in history, the dates

could vary from 5th BCE to 8th CE. Archaeologically, the temple is about 1600 years old going back to the days when the Pallava dynasty ruled this region and Kanchipuram used to be their capital.

No matter who you believe in, at Kanchi, Kamakshi is the reigning goddess.

Legend of Kanchi Kamakshi Temple

Kamakshi comes from the conjunction of three words – Ka, Ma & Aksh. Ka means Saraswati, Ma means Lakshmi and Aksh means eyes. She is whose eyes are Lakshmi & Saraswati.



Gopurams of the temple at Kanchipuram. Image – Temple Website

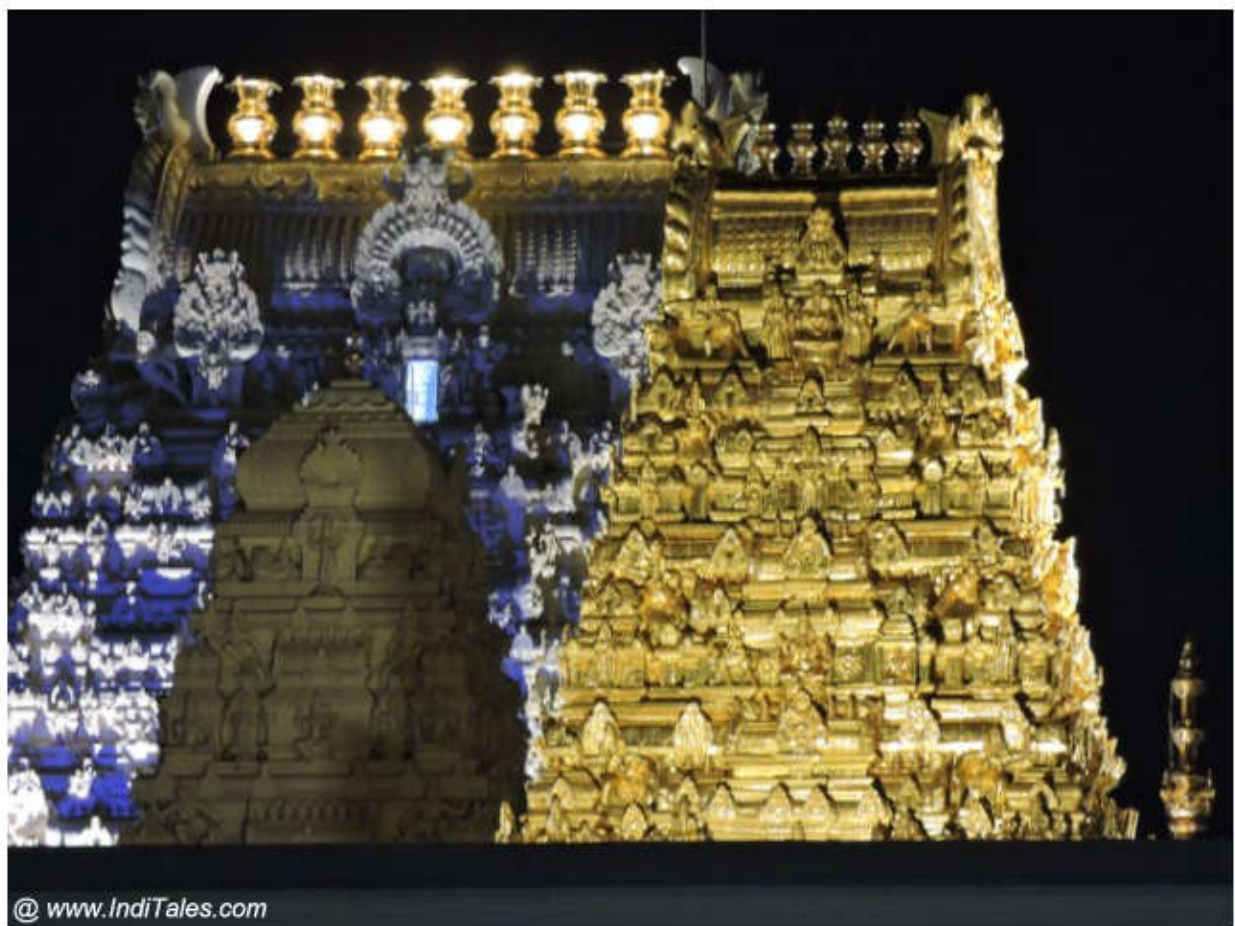
Kamakshi Temple at Kanchi is one of the 51 Shakti Peethas in the country, a very important Shakti Peeth. This is where the Nabhi or the Navel of the Goddess Sati had fallen when Shiva was taking around her body. It is also believed to be the Nabhistan or the center of the earth or at least the eastern hemisphere.

It is believed that after the Devi took birth to kill the Asur Bhandasur, she took the Kanya Swarup and sat in this temple. The idol is supposed to be

Swayambhu which means it was not created but it appeared. She is believed to be in the temple in three Swarupas – Sthula, Sukshama, and Shunya.

Story

The story goes that Kamakshi Amma prayed while standing on one foot on a needlepoint to get married to Shiva. Her wish came true and they were married in the month of Phalgun in the Uttara Nakshatra. There used to be an image of Kamakshi in Gold in standing pose as she prayed called Bangaru Kamakshi. It was shifted to Thanjavur when an attack on the temple was expected. The image is still in Thanjavur.



Temple Gopurams at night

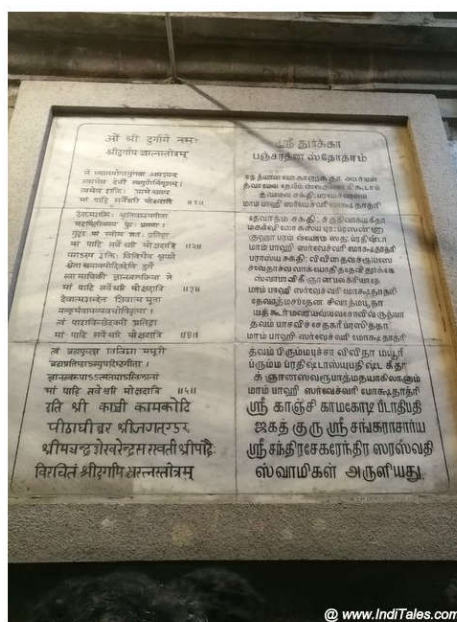
Rishi Durvasa prayed here after he was cursed. Once he overcame the curse by worshipping to Kamakshi, he installed the Sri Chakra here. He also wrote down Saubhagya Chintamani Kalpa also called Durvasa Samhita. In this text, he laid

down the detailed Vidhi or the way to worship Kamakshi. Even today the worship is done exactly as he has written in his text Saubhagya Chintamani.

Priests of 7 Gotras can worship at Kanchi Kamakshi temple. However, only two gotras worship here and the rest worship at Kamakshi temple in Thanjavur. Priests here are called Shastri's.

Another Story

Another story tells us that Devi was in her Raudra Rup or angry form here. The sanctum used to be very hot with the heat of her anger. It was Adi Shankara who pacified her and since then she is in her Karuna or peaceful form. Adi Shankara wrote Saundra Lahiri in this temple.



Durga Panchratan Stotra by Kanchi Mutt Shankaracharya on walls of the temple

It is believed that Dashratha – the father of Sri Ram and a king of Suryavanshi Ikshvaku Vansh from Ayodhya performed 'Putra Kamechha Yagna' here i.e a Yagna to get sons. He did get his four sons in a short time. Since then it is believed that childless couples can get children if they pray here. Devi Kamakshi is the Kuldevi of Ikshvashu Clan. This story is mentioned in Markandeya Purana.

Mook Panchshati is a poem written in 500 verses by a Mook or a dumb person when he was blessed with the voice in this temple.

Kamakshi Idol in Kamakshi Amman Temple

The main sanctum at the temple is called Gayatri Mandapa. It has Kamakshi Amman sitting in the yogic pose of Padmasana. Her seat or Aasan is Panch Brahmasan. She has four arms. In her lower hands are a Sugarcane and a bunch of five flowers. In her upper hands have her weapons Pasha and Ankush. There is a parrot near her but it is hardly visible to the visitors. She is always well adorned in bright beautiful Saris with all the Shringara.



Image of Kamakshi Devi at Kanchi Kamkoti Peeth

In the sanctum or the Garbhagriha, there is a silver-covered pillar which has a hole in it representing the navel. It is believed to bless people with children. Even king Dashratha of Ayodhya prayed here to get children.

Sri Chakra

In front of the idol is the Yoni shaped carving, inside which is the Sri Chakra. It is the Sri Chakra that is worshipped here. Devi, as per all scriptures, sits on top Bindu of the Sri Chakra. There are 8 Vagdevis present around the Sri Chakra. It is difficult to see the Sri Chakra as it is always covered with layers of fresh lotus flowers in pink colors. Sri Chakra is carved in stone. Saundhya Lahiri – a very popular work on Devi by Adi Shankara was written here.

It is believed that the four walls of the sanctum represent four Vedas, while the 24 pillars of Gayatri Mandap represent the 24 letters of Gayatri Chhand.

On the left side of the main idol are Varahi and Arup Lakshmi. Inside the sanctum where you are allowed only for special Pujas, you are given Kumkum, that you offer to Arup Lakshmi and take some with you as prasad. I was fortunate to get some bangles along with the Kumkum.

On the right of Kamakshi idol is an image of Vishnu & Swarup Lakshmi. The door leading to the main sanctum is called Bilvadwar.

Festivals of Kamakshi Temple

The marriage of Shiva and Kamakshi is celebrated in the month of Phalgun, that would fall in Feb/Mar. It is believed that people who want to get married should attend this festival. Goddess is taken for a boat ride on this day. Another temple that lends help in getting married is Rukmini Temple in Dwarka.



Festivities at the temple in Kanchipuram. Image – Temple Website

Both the Chaitra and Sharda Navratri are celebrated here just like all Devi Temples across India. Every Purnima or full moon day, special celebrations take place.

Brahmotsava

Annual Brahmotsava is celebrated in the month of Magh that falls in Jan/Feb. The goddess is taken out for around every morning and evening during this time. On the 4th day of the festival, Kamakshi Amma rides a golden lion and on the 9th day, she rides on a silver chariot. And on the 10th and the final day of the festival which is also a full moon day, the Goddess and all her devotees take a dip in the temple tank.

On the first day of Chaitra month (end March) every year, Kamakshi Amman rides on her gold chariot. This ride also happens first of every Indian calendar month, on the Fridays, they coincide with Full Moon or No moon. I hope to see this Rath Yatra of Kanchi Kamakshi sometime in my life. The Rath Yatras of all other temples in Kanchipuram go around the Kamakshi temple as she is the prime Goddess.

My visit to Kanchi Kamakshi Temple

As soon as I reached Kanchipuram, after checking in and leaving my luggage at the hotel, I headed to Kamakshi Temple. There was a long queue, that I joined without a question. As the queue moved slowly, I looked at the sculptures on the pillars, the tall shining Dhvajastambha in the compound and of course the lovely Kanjivaram Saris worn by women all around me. Slowly the queue entered the temple. It still skirted around the temple wall. It took some time for me to have the first darshan of Kamakshi Amma.



Parvati embracing the Shivalinga sculpture

Kamakshi Amma was wearing a Kumkum Red Sari and that image will stay with me forever. I had my darshan and then sat there to chant Lalita Sahasranama. After spending a good 40 minutes in front of the sanctum, I walked around the temple. The first minor shrine I saw was the one that houses the Utsav Murtis of the temple. The resplendent idol of Kanchi Kamakshi is flanked by idols of Saraswati and Lakshmi. They shine in their bright Saris amidst stone structure.

Saraswati & Lakshmi



Four armed Devi sculpted on walls

Surrounding the main shrine are smaller shrines. One of them is dedicated to Dharamshasta or Ayyapa Swami who is here with his two wives Poorna and Pushkala. Just outside Bilva door is a small temple dedicated to Annapoorna Devi who holds a full pot in one hand a ladle in another. Devotees say 'Bhiksham Dehi' so that the mother always keeps their plates full. Remember Annapurna is the Adhishtatri or the prime goddess of Kashi.

Saraswati with her eight arms is present as Mantrini or a minister of Kamakshi Amman. She is also called Matangi or Rajshyamala and those looking for knowledge pray to her. A temple is dedicated to Adi Shankaracharya. It has names of eight saints written on top – Narayan, Brahmo, Vasishth, Shakti, Parashar, Vyas, Shuka, Gaudpa & Govind Bhagwat. Temple of Durvasa Muni is there.



Golden Gopuram

Gopuram

I was walking around admiring the temple, taking in all the sights and sounds and most importantly the vibrations of the temple that has been worshipped for ages. Suddenly someone pointed upwards and asked me to look up. What I saw was stunning! On top of the main sanctum is the gopuram in gold. It shimmers. You can get a glimpse of it from outside near the temple tank, but the best view is from inside the temple when you see it closely in all its opulence. Behind the main sanctum, there is a glass ceiling and from here you get the best view of this golden gopuram of the temple. Do not miss admiring it when you visit the temple.

After spending time in the warmth of Kamakshi Amma, I came out and observed the temple from outside. Four tall Gopuras stand in all four directions. A tall Dhvajastambh stands in front of the main gate. A temple tank

called Panchganga stands behind the temple. At night the Golden Gopura shines and shimmers as it reflects in the waters of Panchganga tank.

Vishnu Temple, Ashtadurga Temple, and Mandapas

Around the Panchganga tank, there is a Vishnu temple and an Ashtadurga temple.

There are many big and small mandapas around the main temple. I could visualize the social life of Kanchipuram in these open pavilions with carved stone pillars. And later discover these Mandapas across the city, especially close to all the big temples. I think there are 8 pavilions in all at the temple complex.

It was night and I stepped out of the temple promising myself to come back again before I leave Kanchipuram. I did return back on the morning of my last day in Kanchipuram. I again chanted the Lalita Sahasranama, offered Kukum to Arupa Lakshmi and thanked Kamakshi Amman for blessing my visit to Kanchipuram in so many ways. Till a few years back Kamakshi Temple in Kanchi used to have elephants that can be seen in some old videos of the temple.

Temples around Kanchi Kamakshi Temple

Adi Shankaracharya had established 6 paths within Hinduism for people to follow. These were for the followers of Shiva, Shakti, Vishnu, Ganesha, Kartikeya, and Surya. As per the book I received at the temple, there are 6 temples dedicated to these six deities just outside the Kamakshi temple. I could find 5 of these temples.



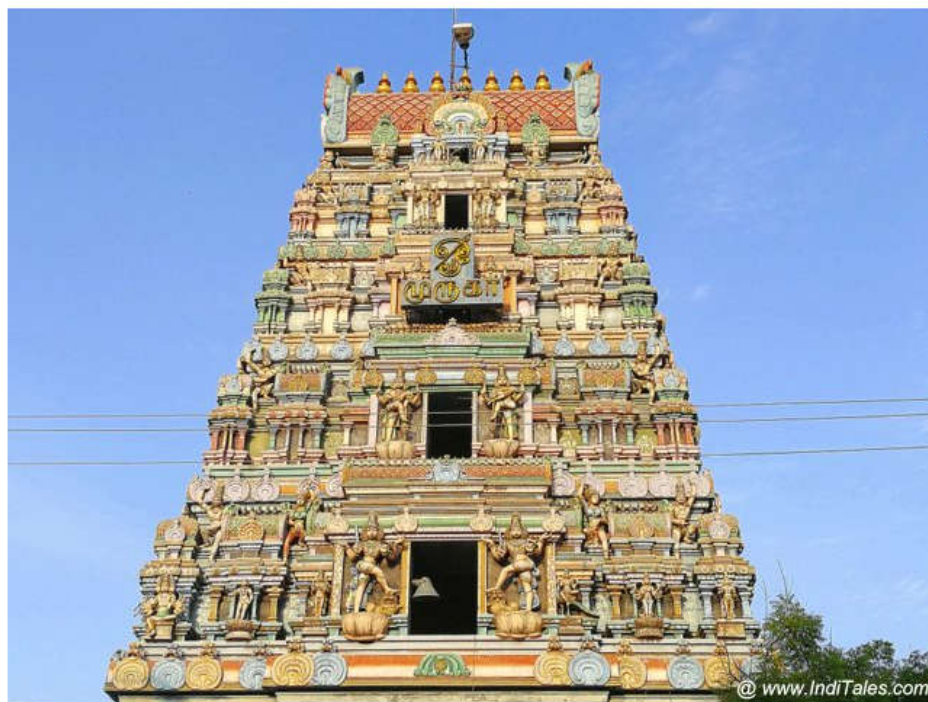
Kaushikeshwara Temple – the oldest stone Temple in Kanchipuram

Kaushikeshwara temple

The Kaushikeshwara temple is dedicated to Shiva, which is, in fact, the oldest stone temple in Kanchipuram. It is a small but beautiful temple.

Adi Kamakshi Temple

Adi Kamakshi Temple is for Shakti worshippers. It is again a small temple.



Gopuram of Kumarakottam Temple

Kumarakottam Temple

Kumarakottam is dedicated to Karthikeyan. This is one of the bigger temples around. It is a lovely temple with an idol of Karthikeyan in a standing position. The temple is placed in a such a way between Kamakshi Temple and Ekambarnath Shiva Temple that it forms the formation of Somskanda.

Sankupani Ganapati Temple

Sankupani Ganapati Temple is a small temple.



Ulagananda Vishnu Temple

Ulганanda Perumal Temple

The Ulганanda Perumal Temple is the Vishnu temple close by. Vishnu is present here as Trivikrama with one leg stretched out. The idol is giant and similar images can be seen in some of the Vishnu temples in Kanchipuram.

I could not find a Surya temple as mentioned in the book but I could find a Mahakal temple, which is a Shiva temple where Rahu and Ketu are present too.

If you walk around visiting these temples, you would be circumambulating the Kanchi Kamakshi Temple. I must tell you there is a lot of construction around the temple and this is not an easy circumambulation. If you do not speak Tamil, you may have to struggle a bit, not because people do not help, but because every name is pronounced a little differently, so the accents come in the way of helping.

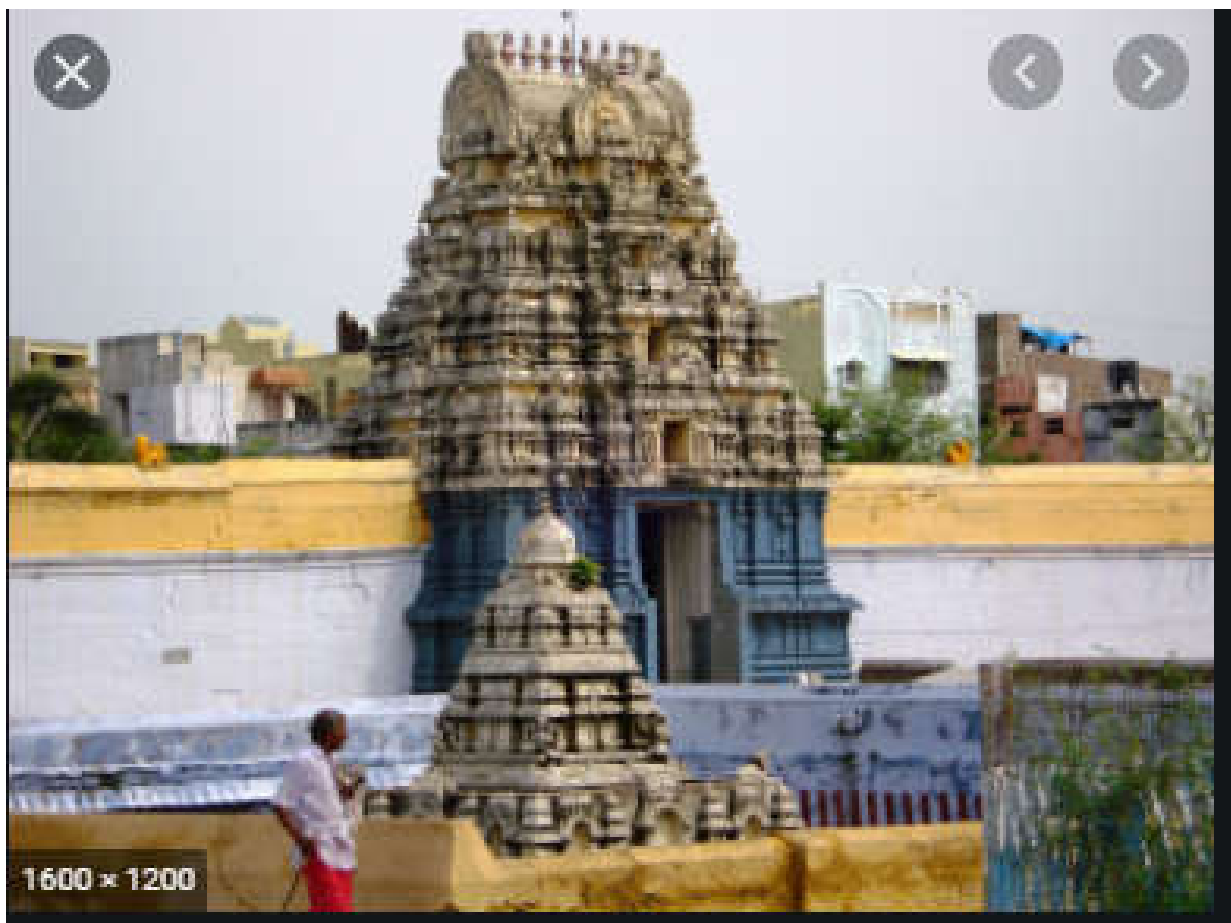
Photos:











Ref: <https://www.facebook.com/KanchiKamakshiTemple/photos/3653742794734556>



Videos:

Kamakshi temple – 360 degrees view:

https://m.dinamalar.com/360detail_eng.php?id=317

Kanchi Kamakshi temple:

<https://www.youtube.com/watch?v=LM9lUutFtb4>

Kanchi Kamakshi Devasthanam:

<https://www.youtube.com/watch?v=WYw5LsJexnw>

Kamakshi Amman temple:

<https://www.youtube.com/watch?v=Wzitup-fAFE>

Unknown facts about temple:

<https://www.youtube.com/watch?v=L19xU7cMW8s>

Dussera 2017 in temple:

https://www.youtube.com/watch?v=paaRat_srL4

Amman songs:

https://www.youtube.com/watch?v=lbUpm1M2N_s

Temple history:

https://www.youtube.com/watch?v=ff_cUkRZ_TY

Suprabhatam:

[https://www.facebook.com/hashtag/suprabhatam?_eep_ =6&_cft_\[0\]=AZWYIPozUQ5r1Zmk6m1agWB6FN7UZ9yLAvdF9uSAuuqgmth6QshUomaaaJKG7Dt6Ui52pn5JhTo8CGDuUbJGPORA8Brbu2otAz21HP0JAbwEB1PJ6jS1SF0UYCaw-WAITNMigfageAvugufqp7jHEIPNj&_tn_ =*NK-R](https://www.facebook.com/hashtag/suprabhatam?_eep_ =6&_cft_[0]=AZWYIPozUQ5r1Zmk6m1agWB6FN7UZ9yLAvdF9uSAuuqgmth6QshUomaaaJKG7Dt6Ui52pn5JhTo8CGDuUbJGPORA8Brbu2otAz21HP0JAbwEB1PJ6jS1SF0UYCaw-WAITNMigfageAvugufqp7jHEIPNj&_tn_ =*NK-R)

Lalita sahasranamam:

<https://www.facebook.com/KanchiKamakshiTemple/videos/983614188793387>

Temple video:

<https://www.facebook.com/1046578138784381/videos/4076284799062551>

Pallaki seva:

<https://www.facebook.com/1046578138784381/videos/148271290483986>

Brahmotsavam 2021:

<https://www.facebook.com/1046578138784381/videos/122197386443745>

Brahmotsavam 2021:

<https://www.facebook.com/1046578138784381/videos/887484392040428>

Brahmotsavam 2021:

<https://www.facebook.com/1046578138784381/videos/561530314818256>

5. Naina Devi temple, Nainital



Ref: <https://nainitaltourism.org.in/naina-devi-temple-nainital>



Naina Devi Temple Nainital:

Address: Ayarpatta, Near Naini Lake, Nainital, Uttarakhand, 263002, India

Nainital Phone

09411 378123

08954 228756

Standing on one side of the beautiful Naini Lake is the Naina Devi Temple, which is a famous Indian pilgrimage and one of the 51 Shaktipeeths in India. Located on the banks of the lake, it is a beautiful tourist destination as well.

The Naina Devi temple gets its name from the mythological legend that Goddess Sati's eyes (Nayan) fell at this place when Lord Vishnu cuts her body into 51 different parts. In fact, the whole town (Nainital), the lake (Naini Lake) and the Naini temple, all three of them are named after the legend.

The Naina Devi temple is considered as one of the most sacred temples in the country showering blessings on devotees from across the world. The great Shivalik range of Himalayas surround the town and the temple is guarded by the highest peak Mt. Nanda Devi which is believed to be the sister of goddess

Naina Devi. [Nainital Tour Packages](#), offered by **HolidaysDNA** makes your visit to this holy temple all the more alluring.

Architecture of Naina Devi temple, Nainital

Within the premises of the temple stands high an old Peepal tree guarding the temple and providing shelter to the pilgrims. As you walk inside, there stands Lord Hanuman showering blessings and guarding the goddess.

As you move towards the womb of the temple, in the center are two Nayan (eyes) representing Naina Devi, Mata Kali to the left and Lord Ganesha to the right. Two lion statues which represent the vehicle, called 'Vaahan' of the Goddess, guard the inner shrine.

Naina Devi Temple Mythological Significance

The temple is erected at the place where Goddess Sati's eyes fell while Lord Shiva was carrying her corpse after being cut into 51 different parts by Lord Vishnu. The story goes back to the times of a great king Daksha Prajapati to whom was born a beautiful girl, Sati. As time passed by and Sati grew into a beautiful lady, Daksh started looking for an appropriate match for her.

Meanwhile, Sati fell in love with Lord Shiva whom Daksha never approved of. Nonetheless, Sati went ahead and married Lord Shiva. During the course of transitioning into a married couple, Goddess Sati and Lord Shiva came to know about a Yajna ceremony held by her father Daksha. The Yajna included sacrificing something in the holy fire.

To Sati's disappointment, Daksha did not invite her and her husband to the ritual. Being a daughter, Sati still went to the Yagna ceremony but angry Daksha insulted the couple. Goddess Sati could not bear the disrespect and jumped in the Yajna fire sacrificing herself.

Lord Shiva could not bear the loss of her beloved wife and started performing God's dance of destruction, Tandava. Even after several pleas and trials from Gods, Lord Shiva did not stop. Sensing the gravity of the matter, Lord Vishnu

decided to use his 'Brahmastra', the 'Sudarshan Chakra' and cut Sati's burnt body in 51 pieces.

These 51 body parts of her fell at different places where the Shaktipeeths are erected. The Naina Devi temple is symbolic of Sati's eyes as it is believed that this is where her eyes fell. This is why in the main shrine the goddess is worshipped in the form of eyes.

History of Naina Devi temple, Nainital

One of the most popular sightseeing places in Nainital, Naina Devi temple finds its mention in the 15th Century (AD) or the Kushan period. It is believed that the idol was instituted in 1842 by a worshiper, Moti Ram Shah, but got destroyed during the landslides in the year 1880. The temple was rebuilt in the year 1883 with deep faith and as a tribute to the goddess. Since then the locals believe that the goddess has guarded them against any kind of calamities.

Festivals and Celebrations at Naina Devi temple, Nainital

During the months of August and September falls Nanda Ashtami which is celebrated across the Kumaon region. The festival marks the celebration and worship of Nanda Devi, which is the highest peak of western Himalayas.

The sacred flower 'Brahmakamal' is worshipped and harvested during this time which marks the sustainable coexistence between men and nature. The flower holds multiple uses as a fuel, medicine, fodder and food while its beauty makes it ornamental as well.

During the time of Nanda Ashtami, devotees come and take blessings of the goddess. An eight -day long festival is organized in the temple premises. On the 8th day, 'Visarjan' or immersion of idols of Goddess Nanda Devi and Naina Devi is performed.

The temple also witnesses huge footfall during the months of Navratri and Chaitra as devotees come to worship the Goddess and take blessings.

Entry Fees and Timings of Naina Devi temple, Nainital

There is no entry fee for visiting the temple. You can go on any day of the week between 6:00 am and 10:00 pm.

How to Reach Naina Devi temple, Nainital

The temple is located at the Northern end of the Naini Lake in the Mallital area.

Roadways- It is located at a distance of 3 km from the Nainital city bus stand. You can easily walk to the temple or hire a local rickshaw or auto rickshaw.

Railways- The temple is 35 km from the nearest railway station which is Kathgodam Railway station. You can hire a taxi cab from the railway station to reach the temple.

Airways- The temple is located 55 km away from the Pantnagar Airport. Once off the flight, you can hire a local taxi cab to reach the temple.

Interesting Facts

- The Naina Devi temple is one of the 51 Shaktipeeths in the country which depicts power and devotion.
- Being located near Naini Lake, the temple witnesses' huge visitors at all times of the year. This makes it one of the most revered temples in northern India.
- There is a golf course in Nainital which ages back to the year 1926 making it one of the oldest golf courses in the country.
- Within a radius of 1 km are located a Temple, a Gurudwara, a Church and a Mosque in Nainital which is a rare sight.

Ref: <https://www.euttaranchal.com/tourism/naina-devi-temple.php>



About Naina Devi Temple

A well known Shakti Peeths of Hindu religion, Naini Devi Temple is sacred place of great devotion in Nainital. Goddess Naini Devi is the diety of Naini Devi Temple and located at northern end of famous Nainital Lake. Goddess in this holy temple is represented by her two eyes. Devotees from far away place comes here to take blessing of Maa Naina Devi.

The temple is located atop the Naina hillock near the Naini Lake, and draws thousands of devotees every year. There are many shops in close proximity to the Naina Devi Temple from where one can buy the 143prasad and pooja items.

Ref: <https://timesofindia.indiatimes.com/travel/Nainital/Naina-Devi-temple/ps26215901.cms>

Naina Devi Temple:



Situated in Bilaspur district of Himachal Pradesh and perched on the banks of Naini Lake, the Nainta Devi temple plays a central role in the origin myths surrounding Nainital. It is believed that after the death of his wife Sati, the Hindu god Shiva was so distraught that he began a tandava [dance](#) of cosmic destruction. In order to stop him, Lord Vishnu, the preserver of creation, commanded his divine discus to cut the body of Sati. As a result, different pieces of Sati’s sacred body got scattered all over the earth. Naini Lake is the exact spot where her eye fell, creating the lake.

This temple is one of the fifty one Shaktipeeths or divine power centres. The temple’s open courtyard also offers scenic views and cool breeze from the lake. Being a holy place, Naina Devi Temple sees the arrival of thousands of

pilgrims throughout the year, more so during the felicitous Hindu month of Shrawan and the Navratri held in the months of Chaitra and Ashwin.

There is another interesting legend associated with the temple of Naina Devi. It is believed by some locals that once upon a time, there lived an Ahir boy named Naina. He was a pious soul who perhaps lived around the area where the temple is located currently. One day, while he was grazing the cattle, he saw his cows showering milk from their udders on a white stone. He witnessed the same scene on the days that followed. Soon, on a certain night, while Naina was asleep, he saw the Goddess in his dreams who told him that the stone is actually her ‘*pindi*’. He informed about the unusual incident to the king of the state Raja [Bir](#) Chand. When the latter went to the site, he discovered an idol of the Goddess along with the stone ‘*pindi*’.

The devotees have to offer prostrations to Lord Ganesha and Sri Hanuman first and foremost as soon as they step inside the temple gates. The twin statues of lions at the main gate of the temple have been placed to guard the shrine from evil forces. Three main deities viz a viz Maha Kali, Naina Devi and Lord Ganesha are worshipped in the temple.

The pilgrims also visit an old, narrow and lovely cave located close to the temple; without paying their obeisance at the cave, the pilgrimage to the shrine of Naina Devi considered incomplete.

The triangular hillock on which the shrine of Naina Devi is located overlooks the holy Anandpur Sahib Gurdwara on one side and the Gobind [Sagar](#) Lake which was formed by the Bhakra-Nangal Dam.

The temple is actually located atop a hill, like any revered Devi shrine, and can be reached via a curvy road. A series of concrete stairs lead to the main shrine. A cable car facility is also available for better mobility of the pilgrims from the base point to the hill top. There is also a trekking route for the pilgrims to reach the summit of the hillock where the shrine of Naina Devi is located.

Naina Devi temple timings:

The temple is open between 6.AM to 9.PM throughout the week. On auspicious occasions, more elaborate worship and other rituals as per the Vedic mandates are held in the temple in honour of the goddess.

ADDRESS: Ayarpatta, Nainital, Uttarakhand 263002

Ref: <https://www.tourmyindia.com/states/uttarakhand/naina-devi-temple-nainital.html>

Naina Devi Temple:**TIMINGS:**

06:00 AM to 10 PM

LOCATION:

Ayarpatta, Nainital, Uttarakhand 263002

On the edges of the Naini Lake, stands the Naina Devi Temple, a famous Hindu pilgrimage site in Nainital. According to the legends, Naina Devi temple came into existence when Lord Shiva was carrying the corpse of Sati, and her eyes fell to the ground where the temple currently stands. The town, the lake, and the temple borrow its name Naina (eyes) Devi temple. Finding its ways from Kushan period, popularly known as Nanda or Naina Devi in the Kumaon region, an ancient temple is understood to have been built in 15th century AD, which might have been destroyed by a landslide. Later in 1842, the first Naina Devi idol was installed by Moti Lal Shah. However, in 1880, the temple was completely ruined because of the landslide. Soon, the temple was rebuilt again in 1883 by locals.

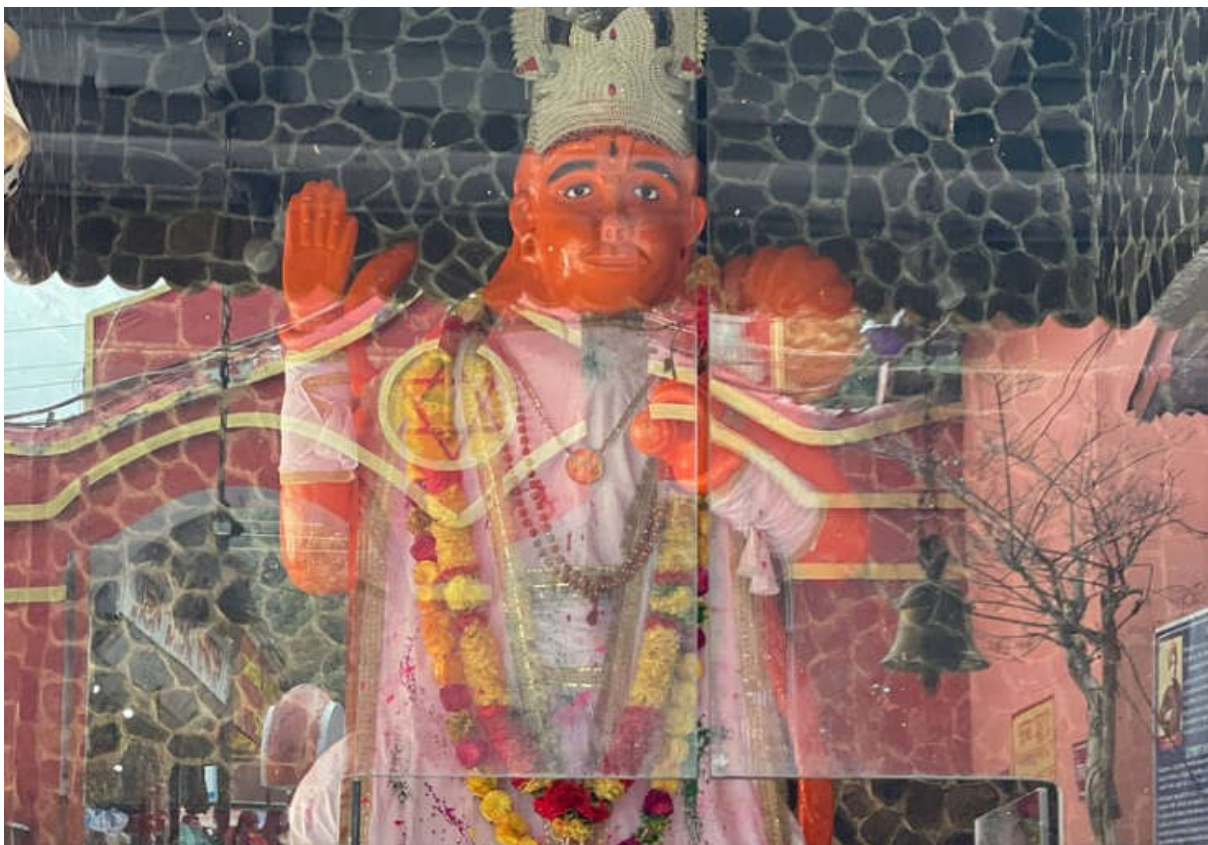
Inside the temple, there is a vast courtyard, towards its left is a sacred peepal tree and to the right is the temple where idols of Lord Ganesh and Hanuman are installed. The main entrance of the temple has two lion statues posted outside. Inside the main sanctum, one can do darshan of three deities- Kali Devi on the extreme left, the centre representing two Netras or eyes is Maa Naina Devi and towards the right is the idol of Lord Ganesh.

The temple attracts thousands of travellers and dwellers during the Nanda Ashtami, a grand festival that runs for eight days in the premises of Naina Devi temple. Every year a statue immersion ceremony is celebrated here since 1819-19. Other festivals like Navratri and Chaitra attracts a massive crowd. To reach the temple one can easily walk from the main bus stand of Nainital or can take a rickshaw to Mallital bus stand, followed by a 300 m walk.

PHOTOS:

https://www.tripadvisor.in/Attraction_Review-g297686-d498606-Reviews-Naina_Devi_Temple-Uttarakhand.html

















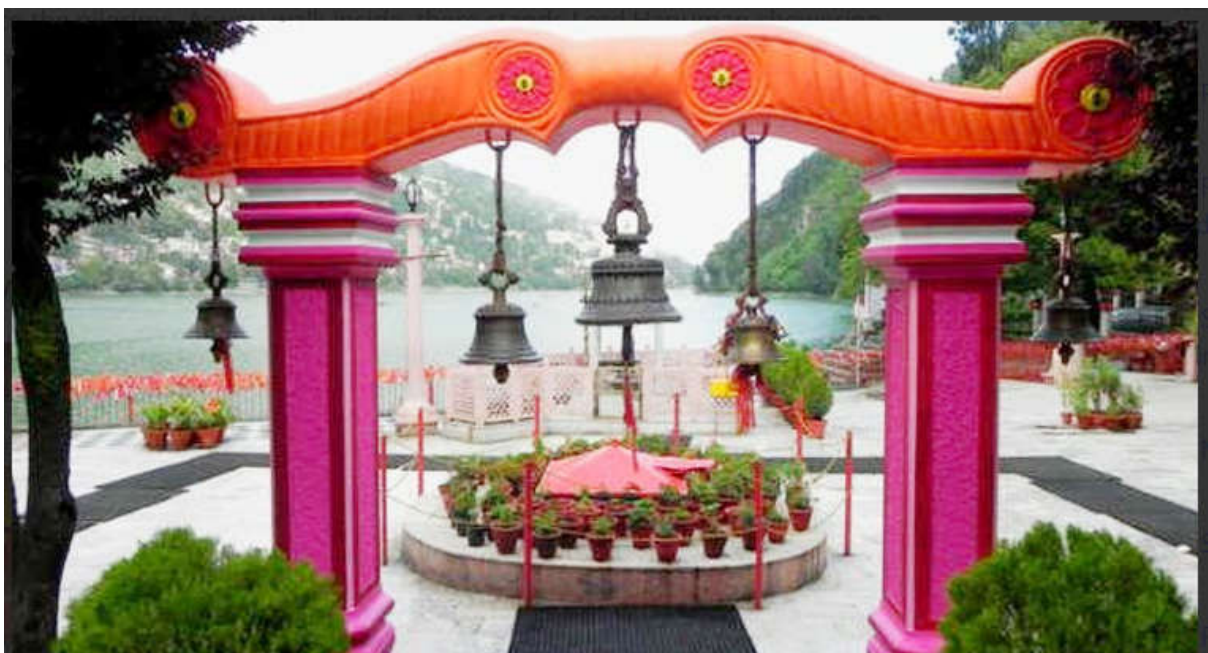




More Photos:

Ref: <https://nainitaltourism.org.in/naina-devi-temple-nainital#gallery0132e7cb6a-1>







Videos:

Naina Devi temple Darshan:

<https://www.youtube.com/watch?v=qGE9z1Qq4gs>

Naina Devi Temple:

<https://www.youtube.com/watch?v=1x54GYcx5sQ>

Devotees at Naina Devi Temple:

<https://www.youtube.com/watch?v=oxJWPchymfo>

Naina Devi temple---travel guide:

<https://www.youtube.com/watch?v=7YKjN2J9tf8>

Naina Devi temple---havan being performed:

<https://www.youtube.com/watch?v=0hbuLoezjPI>

Devotees performing pooja:

<https://www.youtube.com/watch?v=UNlOO9dX0rw>

Devotees throng the temple:

<https://www.youtube.com/watch?v=CjCe92q675s>

Naina Devi Mandir:

<https://www.youtube.com/watch?v=kreLoPELclU>

Naina Devi temple:

https://www.youtube.com/watch?v=_bkVVqMAfbc

Ref: <https://www.uttarakhanddarshan.in/history-and-mythology-of-naina-devi-temple/>

नैना देवी मंदिर का इतिहास (HISTORY OF NAINA DEVI TEMPLE)

उत्तराखंड राज्य में नैनीताल जिले में महान ज्ञानी शक्ति धर्म की पीठ, “नैनी देवी मंदिर”, पवित्र भक्ति का पवित्र स्थान है। नैनीताल में नैनी झील के किनारे मल्लीताल के पास मां नैना देवी मंदिर का भव्य मंदिर स्थित है। नैना देवी मंदिर की प्रसिद्धता मुख्य शक्ति पीठों के रूप में भी होती है। कुशन काल में नैना देवी मंदिर का उल्लेख मिलता है। 15 वीं विजापन में निर्मित, नैना देवी मंदिर की मूर्ति 1842 में एक भक्त मोती राम शाह द्वारा स्थापित की गई थी। सन 1880 में भूस्खलन से यह मंदिर नष्ट हो गया था।

बाद में इसे दुबारा बनाया गया। यहां सती के शक्ति रूप की पूजा की जाती है। नैना देवी मंदिर में “नैना देवी” की भक्ति करी जाती है और यह मंदिर नैनी झील के उत्तरी सीरी छोर में स्थित है। इस मंदिर की खास बात यह है कि इस मंदिर की देवी अपने पूर्णश्रेय में मंदिर में विराजमान नहीं है, बल्कि मंदिर में देवी के दो नयन अर्थात (आँखें) ही विराजमान हैं। देवी के भक्त दूर दूर से देवी नैना का आशीर्वाद लेने के लिए आते रहते हैं। मंदिर के प्रांगण में विभिन्न प्रकार के फूल लगे हैं जो कि मंदिर की सुन्दरता में चार-चाँद लगा देते हैं। मंदिर में नंदाअष्टमी के दिन भव्य मेले का आयोजन होता है। यह उत्सव 8 दिन तक आयोजित रहता है। इस मेले में उस दिन नंदा देवी की बहन नैनी देवी की मूर्ति का विसर्जन किया जाता है।

नैना देवी मंदिर में माँ के नयनों की पिंडी रूप में पूजा की जाती है। इस मंदिर से नैनी झील और नैनीताल के प्राकृतिक दृश्यों का आनंद या लुप्त उठाया जा सकता है। मंदिर के प्रांगण में विभिन्न प्रकार के फूल लगे हैं जो कि मंदिर की सुन्दरता में चार-चाँद लगा देते हैं। मंदिर में नंदाअष्टमी के दिन भव्य मेले का आयोजन होता है। इस मेले में उस दिन नंदा देवी की बहन, नैनी देवी की मूर्ति का विसर्जन किया जाता है। नैना देवी मंदिर में माँ के नयनों की पिंडी रूप में पूजा की जाती है। नैनीताल बस स्टैंड से इस मंदिर की दूरी सिर्फ 2.5 km है और रिकशे से मंदिर में सिर्फ 9 मिनट में पहुंचा जा सकता है। इस मंदिर में प्रवेश करने के लिए कोई प्रवेश शुल्क नहीं देना होता है और मंदिर के खुलने का समय सुबह 6:00 बजे से रात्री 10:00 बजे तक का है। (नैना देवी मंदिर का इतिहास एवम् पौराणिक कथा)

नैना देवी मंदिर की पौराणिक कथा (MYTHOLOGY OF NAINA DEVI TEMPLE)

हिंदू ग्रंथ भी नैना देवी मंदिर के ऐतिहासिक महत्व के बारे में जानकारी प्रदान करता है। पौराणिक कथा के अनुसार दक्ष प्रजापति की पुत्री “उमा” का विवाह भगवान शिव से हुआ था। शिव को दक्ष प्रजापति बिलकुल भी पसंद नहीं करते थे, किन्तु दक्ष प्रजापति देवताओं के अनुरोध को मना नहीं कर सकते थे इसलिए उन्होंने अपनी पुत्री का विवाह ना चाहते हुए भी भगवान शिव के साथ कर देते हैं। एक बार दक्ष प्रजापति ने एक यज्ञ करवाया जिसमें कि उन्होंने सभी देवताओं को निमंत्रण दिया परन्तु अपने दामाद शिव और बेटी उमा को निमंत्रण नहीं दिया। मगर देवी

उमा हठ कर यज्ञ में पहुंच जाती है। जब देवी उमा ने हरिद्वार स्थित कनरवन में अपने पिता के यज्ञ में सभी देवताओं का सम्मान और अपने पति और अपना अपमान होते हुए देखती है तो देवी उमा अत्यंत दुखी हो जाती है और यज्ञ के हवनकुंड में यह कहते हुई कूद पड़ती है कि ” मैं अगले जन्म में सिर्फ शिव को ही अपना स्वामी (पति) बनाउंगी , आपने मेरे पति और मेरा जो अपमान किया है उसके फलस्वरूप यज्ञ के हवनकुंड में स्वयं जलकर आपके यज्ञ को असफल करती हु” ।



जब भगवान शिव को पता चलता है कि **देवी उमा** सती(मृत्यु प्राप्त) हो गई है तो उनके क्रोध की सीमा नहीं रहती है। भगवान शिव अपने गणों के द्वारा दक्ष प्रजापति के यज्ञ को नष्ट-भष्ट कर देते हैं। सभी देवी-देवता भगवान शिव के रोद्र-रूप को देखकर सोच में पड़ जाते हैं कि कहीं शिव प्रलय ना कर डाले , इसलिए देवी- देवता भगवान शिव से प्रार्थना करके उनके क्रोध को शांत कर देते हैं। दक्ष प्रजापति भी भगवान शिव से माफ़ी मांगते हैं , लेकिन देवी उमा यानी सती के जले हुए शरीर को देखकर भगवान शिव का वैराग्य उमड़ पड़ता है और भगवान शिव सती के जले हुए शरीर को कंधे पर रखकर आकाश भ्रमण करना शुरू कर देते हैं। ऐसी स्थिति में जिस जिस स्थान में देवी उमा या सती के शरीर के अंग गिरे , उस स्थान पर **शक्ति पीठ** हो गए। जिस स्थान पर सती के नयन गिरे , वही पर नैना देवी के रूप में देवी उमा अर्थात नंदा देवी का भव्य स्थान हो गया। आज नैनीताल वही स्थान है , जहाँ पर **देवी उमा के नेत्र (आँखें)** गिरे थे। सती के शरीर के 51 टुकड़े जहाँ-जहाँ गिरे वहाँ-वहाँ एक-एक शक्तिपीठ स्थापित हुआ। मान्यता है कि देवी की अश्रुधार (आँखों (नयनों) की आंसू की बूंदों) से इस स्थान पर एक ताल का निर्माण हुआ है , तब से निरंतर शिवपत्नी नंदा(पार्वती) की पूजा “**नैना देवी**” के रूप में होती है। *(नैना देवी मंदिर का इतिहास एवम् पौराणिक कथा)*

नैना देवी मंदिर के अन्दर (INSIDE NAINA DEVI TEMPLE)

मंदिर के प्रांगण में प्रवेश करने के बाद मंदिर के अन्दर एक विशाल पीपल का पेड़ है , जो की नैना देवी मंदिर में आये भक्तों के लिए आराम करने हुते लगा है। पीपल के पेड़ के पार भगवान हनुमान की एक मूर्ति है। मंदिर के पवित्र स्थान के अन्दर तीन देवताओं के आकार की मुर्तिया है , बीच में दो नेत्र (आँखें) है जो कि नैना देवी का प्रतिनिधित्व करते हैं और बायीं तरफ “माता काली देवी” और दाईं ओर ” भगवान गणेश” की मूर्ति है। माँ नैना देवी का मुख्य मंदिर दो शेरों की मूर्तियों से घिरा है। *(नैना देवी मंदिर का इतिहास एवम् पौराणिक कथा)*

यदि आप जानना चाहते हैं कि [शिवपत्नी “देवी उमा”](#) के शरीर के अंग किस किस स्थान में गिरे और शक्तिपीठ के रूप में पूजे जाने लगे तो इसके लिए आपको हमारा [Uttarakhand Darshan](#) फेसबुक पेज को [LIKE](#) करना होगा | जिसमे हम आपको बाकी के शक्तिपीठ के बारे में जानकारी देंगे |

6. Kanaka Durga temple, Vijayawada, Andhra Pradesh





Kanaka Durga Temple



Ref: Wikipedia

Kanaka Durga Temple is a famous hindu Temple of Goddess Durga located in Vijayawada, Andhra Pradesh. The temple is located on the Indrakeeladri hill, on the banks of Krishna River. Kaalika puraana, Durgaa sapthashati and other vedic literature have mentioned about Goddess Kanaka Durga on the Indrakeelaadri and have described the deity as Swayambhu, (self-manifested) in Triteeya kalpa.[1]

Kanaka Durga Temple is located in Andhra Pradesh

Goddess legend



View of temple Basement

According to a legend, the now verdant Vijayawada was once a rocky region strewn with hills that obstructed the flow of River Krishna. The land was thus rendered unfit for habitation or cultivation. Invocation to Lord Shiva for His intervention directed the hills to make way for the river. And the river started flowing unimpeded with all its might, through the tunnels or "Bejjam" bored into the hills by Lord Shiva. That is how the place got its name Bezawada

One of the many mythologies associated with this place is that Arjuna prayed to Lord Shiva on top of Indrakeela hill to win His blessings and the city derived its name "Vijayawada" after this victory. Another popular legend is about the triumph of goddess Kanakadurga over the demon King Mahishasura. It is said that the growing menace of demons became unbearable for the natives. Sage Indrakila practiced severe penance, and when the goddess appeared the sage pleaded Her to reside on his head and keep vigil on the wicked demons. As per his wishes of killing the demons, Goddess Durga made Indrakila Her permanent abode. Later, She also slayed the demon king Mahishasura freeing the people of Vijayawada from evil.

At the Kanakadurga temple, the enchanting 4-foot-high (1.2 m) icon of the deity is bedecked in glittering ornaments and bright flowers. Her icon here depicts Her eight-armed form -each holding a powerful weapon- in a standing

posture over the demon Mahishashura and piercing him with Her trident. The goddess is the epitome of beauty.

Adjacent to the Kanakadurga temple is the shrine of Malleswara Swamy on the Indrakeeladri. By ascending the steps on the hill, one comes across little images of different deities, prominent among them are Kanaka Durga, Malleswara and Krishna(River).



Om Symbol at Kanaka Durga Temple.

Description

Kanaka Durga Temple is synonymous with Vijayawada. It is mentioned in the sacred texts.[2]

This is the place where Arjuna obtained the Pasupatha astra after his great penance for Lord Shiva. The temple was constructed for Goddess Durga by Arjuna. It is connected by steps and a ghats road.[citation needed]

The temple occupies an important place in the scriptures as several of the Siva-leelas and Shakti-mahimas were enacted on or around it, making the region a place of unequaled spiritual significance and attracting pilgrims since times immemorial.[3]



View of Temple Complex from Prakasam Barrage

It is mentioned in the hindu scriptures that the deity in the Kanakadurga temple is regarded as 'Swayambhu' or self-manifested, hence considered very powerful.

Dasara celebrations

Special pujas are performed during Dasara also called Navaratri. The most significant are Saraswati puja and Theppotsavam.

The festival of Dasara for Goddess "Durga" is celebrated here every year. A large number of pilgrims attend the colourful celebrations and take a holy dip in the Krishna river.[5]

Transport

Located in the heart of Vijayawada city, the temple is just a 10 minutes drive from the railway station and Bus stand and about 20 km from airport. Temple buses are available at bus stand and railway station for every 20 minutes. Vijayawada is located 275 kilometers from Hyderabad. It is well connected by road, rail and air from all parts of the country.



Durga Temple-Vijayawada

Dasara festivities of Devasthanam

Sri Kanaka Durga Devi, the chief deity of the temple is portrayed as blessing the visiting devotees in various forms (avatars) during the ten-day festival. A symbolic representation of the 10 forms of triumph of good over evil, this form (known as 'Alankaram') of the day is chosen as per the astrological star of each day, in accordance with the lunar calendar. This year, the devotees are being blessed according to the following schedule of Alankarams:

Day 1 -SRI SWARNA KAVACHALAKRUTA DURGA DEVI

Day 2 - SRI BALA TRIPURA SUNDARI DEVI

Day 3 - SRI ANNAPURNA DEVI

Day 4 - SRI GAYATRI DEVI

Day 5- SRI LALITHA TRIPURA SUNDARI DEVI

Day 6 - SRI SARASWATI DEVI

Day 7 - SRI MAHA LAKSHMI DEVI

Day 8 - SRI DURGA DEVI

Day 9 - SRI MAHISHASURA MARDHINI DEVI

Day 10 - SRI RAJA RAJESWARI DEVI

Note: Alankarams may change according to Thidis and nakshatrams every year

Sakambhari festival

The annual Goddess Sakambhari festival is celebrated in Ashadha month with deep piety and ceremonies. During the three-day-long festival goddess, Kanaka Durga assumes the form of Sakambhari or Banasankari Amma of the Banashankari Amma Temple, wherein prayers are offered to the Goddess to bless all vegetables, agriculture, and food so that they are plentiful and capable of nourishing the multitude. Sakambari festival is from 25 July to 27 July in 2018, as it is celebrated from Sukla Paksha Thrayodashi to Purnima, of Ashadha month every year.[6] Goddess Sakambhari temple is situated in Shivalik Mountain range near to Saharanpur Uttar in Pardesh.



Shaktipeeth Shakambhri Saharanpur

Ref: <https://www.yatra.com/india-tourism/activities-in-vijayawada/go-to-kanaka-durga-temple>

About Kanaka Durga Temple

Located on the Indrakeeladri hill, the Kanaka Durga Temple is a famous Hindu temple of Vijayawada. Legend has that sage Indrakila being extremely frustrated by the growing menace of the demon King Mahishasura, prayed to

Goddess Kanakadurga to reside in his head and keep vigil on the demons. Since the sage had practiced severe penance in order to call upon the goddess, the latter agreed to fulfill the wish of the sage. The Goddess Kanakadurga afterward slayed the demon king and freed the residents of Vijayawada from his evil. It is believed that it is here that Arjuna had received the Pasupatha Astra after he prayed to Lord Shiva. And after that, Arjuna had constructed this temple dedicated to the goddess. The temple is located in the close vicinity of the central bus stand and the railway station of Vijayawada.

Ref: <https://templesinindiainfo.com/durga-temple-vijayawada-pooja-ariitha-seva-details/>



Temple Address:

Sri Durga Malleswara Swamy Varla Temple

Indrakeeladri,

Mallikarjunapeta,

Durga Temple Ghat Road,

Durga Agraharam,

Vijayawada,

Andhra Pradesh 520001

Phone: 1800 425 9099

Daily Sevas:

S No	Type of Poojas and Arjitha Sevas	Seva Price	Prasadams – Others for Pooja	Pooja & Reporting Time
1.	Sahasranamarchana Ammavari (1 Day)	Rs. 100.00/-	Kumkuma Prasadam	5.00 am to 8.30 pm
2.	Astotranamarchana Ammavari (1 Day)	Rs. 50.00/-	Kumkuma Prasadam	5.00 am to 8.30 pm
3.	Sri Malleswara Swamy varla Rudrabhisekham (1 Day)	Rs. 20.00/-	Vibhudhi Prasadam	5.00 am to 12.00 pm
4.	Chandihomama (1 Day)	Rs. 516.00/-	Small laddu-4, Seshavastram & Blouse Piece	8.30 am
5.	Lakshakunkumarchana (1 Day)	Rs. 1000.00/-	Big laddu-1, Chakra Pongali, Pulihora, Seshavastram & Blouse Piece, Silver Coated Dollar Prathima	8.30 am

6.	Santhi Kalyanam (1 Day)	Rs. 500.00/-	Big laddu-1, Chakrapongali, Pulihora, Seshavastram & Blouse Piece	8.30 am
7.	Srichakra Navavaranaarchana (1 Day)	Rs. 516.00/-	Big laddu-1, Chakrapongali, Pulihora, Seshavastram & Blouse Piece	8.30 am
8.	Poojas will be performed at Srivalli Deva Sametha Sri Subrahmanyeswara Swamy varla Upalayam			
	a) Sarpadoshanivarana (1 Day)	Rs. 250.00/-	Chimili	8.30 am
	b) Sahasra Namarchana	Rs. 10.00/-	Vibhudhi Prasadam	12.30 pm to 8.30 pm
	c) Ashtotram	Rs. 5.00/-	Vibhudhi Prasadam	12.30 pm to 8.30 pm
9.	Pallaki Seva (1 Day)	Rs. 516.00/-	Pulihora	6.00 pm
10.	Sri Ammavari Kadgamalarchana (Anthralayam)	Rs. 5116.00/-	Big laddu-1, Ammavari Lamination Photo, Saree with Blouse & Pancha with Uthariyamu, Silver Coated Dollar Prathima.	3.45 am

11.	Sowbhagyapradayani (Antaralayam)	Rs. 5116.00/-	Big laddu-1, .Ammavari Lamination Photo, Saree with Blouse & Pancha with Uthariyamu, Silver Coated Dollar Prathima	9.00 pm
12	Gomathapuja (1 Day)	Rs. 21.00/-	Kumkuma Prasadam	5.00 am to 12.00 pm
13.	Pancha Harathulu (1 Day)	Rs. 200.00/-	Kumkuma Prasadam	5.30 pm
14.	Sahasranamarchana (Sri Malleswara Swamy vari)	Rs. 10.00/-	Vibhudhi Prasadam	12.30 pm to 8.30 pm
15	Astotharam (Sri Malleswara Swamy vari)	Rs. 5.00/-	Vibhudhi Prasadam	12.30 pm to 8.30 pm

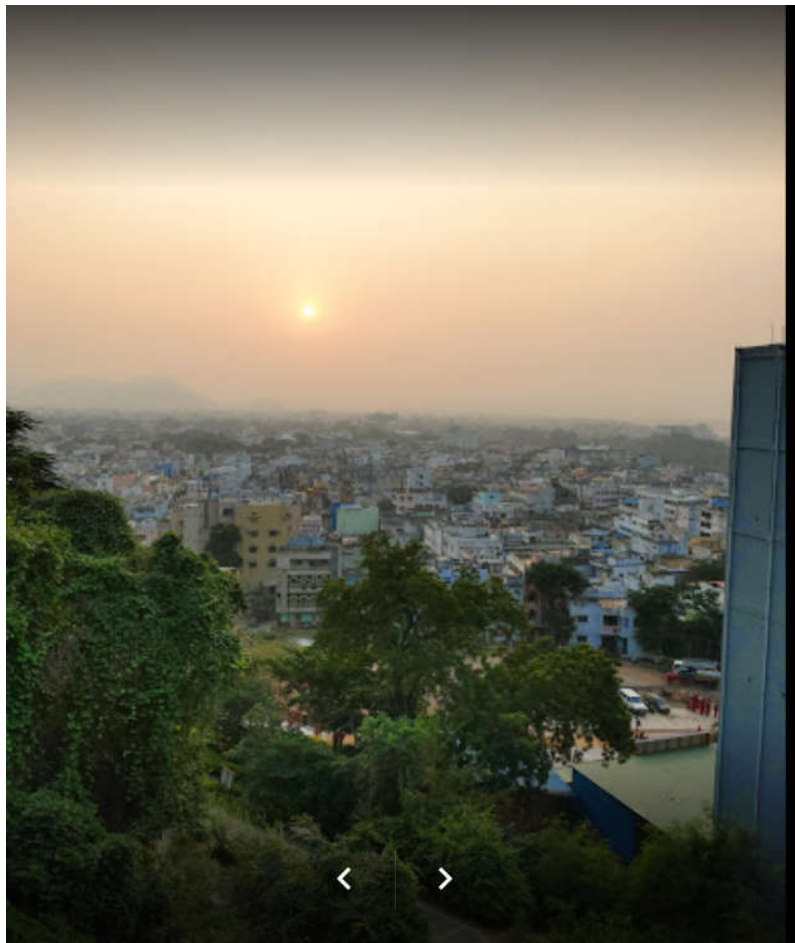
Photos:

https://www.google.com/maps/uv?pb=!1s0x3a35efde8b45ac2b%3A0xa9abc7201943a7a9!3m1!7e115!4shttps%3A%2F%2Fh5.googleusercontent.com%2Fp%2FAF1QipPIZpm1CnBVa6vHH1NpuR5RekxLMcaIObLKtY7N%3Dw529-h160-k-no!5skanaka%20durga%20temple%2C%20Vijayawada%20-%20Google%20Search!15sCglgAQ&imagekey=!1e10!2sAF1QipNetcnz6CXiFwpx_FqYocdLG6iaLNwNGYgm_8J3&hl=en&sa=X&ved=2ahUKEwj2_arJ8s_wAhUn9XMBHbdHBloQoiowKH oECFIQAw

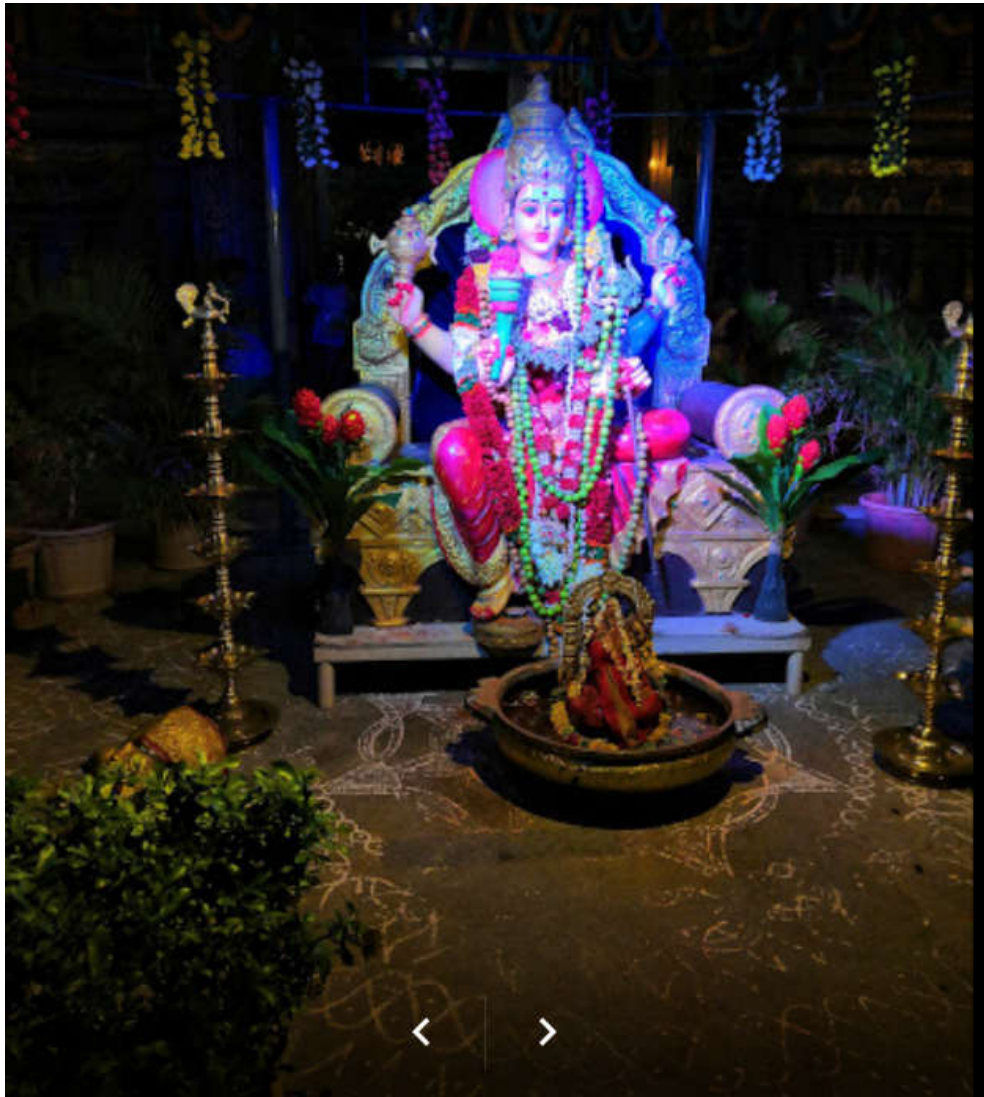


















Videos:

Kanaka Durga temple, Vijayawada:

<https://www.youtube.com/watch?v=mLdNV3ncFZQ>

Kanaka Durga temple:

<https://www.youtube.com/watch?v=wD4eVXj-1gg>

Master plan for the Temple:

<https://www.youtube.com/watch?v=kwdGSAKzFVY>

Kanaka Durga temple history:

<https://www.youtube.com/watch?v=OMBhEuXbvO8>

Trial run for temple darshan:

<https://www.youtube.com/watch?v=NLWfXbo7kmc>

Navaratri live update:

https://www.youtube.com/watch?v=AAyObt_8GOM

Landslide at the famous temple, 21st Oct. 2020—India Today:

<https://www.youtube.com/watch?v=C-Ncd97CREc>

Celebreties visit:

<https://www.youtube.com/watch?v=sQQYks72AQY>

7. Mansa Devi temple, Haridwar

Mansa Devi Temple, Haridwar is a Hindu temple dedicated to goddess Mansa Devi in the holy city of Haridwar in the Uttarakhand state of India. The temple is located atop the Bilwa Parvat[1][2] on the Sivalik Hills, the southernmost mountain chain of the Himalayas. The temple, also known as Bilwa Tirth is one of the Panch Tirth (Five Pilgrimages) within Haridwar.



Mansa Devi Temple, Haridwar

Ref: Wikipedia

Mansa Devi Temple, Haridwar

The temple is known for being the holy abode of Mansa Devi, a form of Shakti and is said to have emerged from the mind of the Lord Shiva. Mansa is regarded as the sister of the Nāga (serpent) Vasuki. She is also believed to be the daughter of Lord Shiva in his human incarnate. The term Mansa means wish and it is believed that the goddess fulfils all the wishes of a sincere devotee. There is a folk tale about this, once Mansa, a common girl who was unaware about her complete truth from her guardians decided to meet Lord Shiva and ask him about her truth. To meet Lord Shiva, she sat for Sadhana and after years of spiritual exercise, she got the fortune to meet Lord Shiva and clarify her truth from him. After learning her truth, she attained the powers of goddess of welfare for the world. Devotees who pray to Mansa Devi for fulfilling their wishes tie threads to the branches of a tree located in the temple. Once their wishes are fulfilled, people come back again to the temple to untie the thread from the tree. Goddess Mansa is also offered coconuts, fruits, garlands and incense sticks for prayer.

Mansa Devi Temple is a Siddh Peeth (These are known to fulfill the desires of the worshippers). It is one of three such Peeths located in Haridwar, the other two being Chandi Devi Temple and Maya Devi Temple.[3] The inner shrine has two deities, one with eight arms and the other one with three heads and five arms.[4]

The temple:

Mansa Devi Temple is considered as a must visit for the pilgrims going to Haridwar.^[5] It enhances the holy tradition of Haridwar which persists in the place from many past centuries.^[6] It offers views of the [River Ganges](#) and the plains of [Haridwar](#). To reach the shrine one has to either follow the trekking route up to this holy shrine or ride on rope-way service. The rope-way service known as "Mansa Devi Udankhatola" was introduced for the benefit of the pilgrims and it is also used for transporting pilgrims to the nearly located [Chandi Devi Temple](#). The rope-way carries the pilgrims from the lower station directly to the Mansa Devi Temple. The total length of the rope-way is 540 metres (1,770 ft) and the height it covers is 178 metres (584 ft). On a

normal day, the temple is open between 5 am and 9 pm, except for lunch closings of 12 pm to 2 pm.



Shivalik hills near BHEL stadium Haridwar This temple along with the nearly located [Chandi Devi Temple](#) is visited by thousands of devotees from various parts of the country, and especially during the [Navaratri](#) and the [Haridwar Kumbh Mela](#).

It is said that Devi Mansa and [Chandi](#), the two forms of goddess [Parvati](#) always reside close to each other. This belief can also be found true in other case since near to the [Mata Mansa Devi Mandir](#) in [Panchkula, Haryana](#), there is a [Chandi Mandir](#) located nearby in [Chandigarh](#).

Mansa Devi Temple is a popular temple of Goddess Mansa Devi located at Bilwa Parvat near Haridwar. Located at 3 km from Haridwar, Mansa Devi Temple has a 3 km Pedestrian path from Haridwar. Mansa Devi Mandir open from 8:00 am to 5:00 pm.



Ropeway carrying pilgrims to temple



Ref: <https://haridwar.nic.in/tourist-place/mansa-devi-temple/>

How to Reach:

By Air

Jolly Grant Dehardun Airport is the nearest Airport to haridwar situated at a distance of 72 kms. Taxis are easily available from Jolly Grant Airport. Jolly Grant Airport is well connected to Delhi with daily flights and is well connected by motorable roads .

By Train

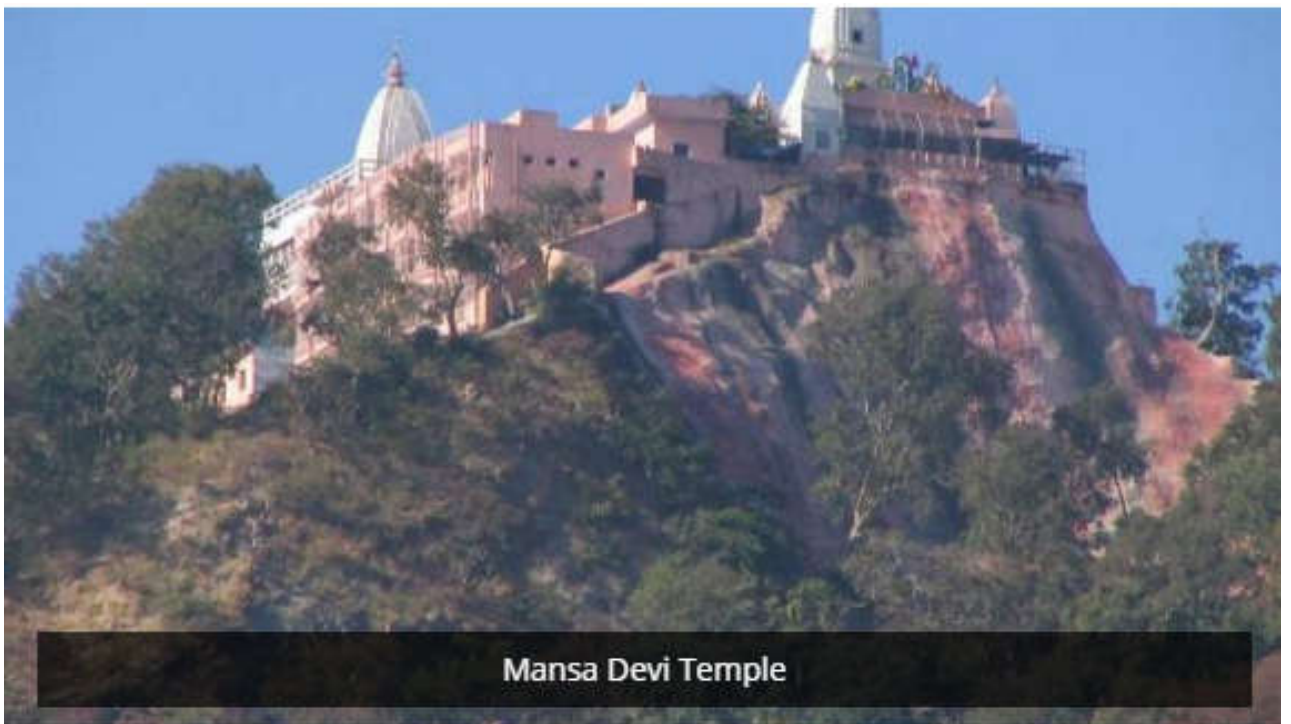
The nearest railway station Haridwar Railway station. Haridwar is well connected by railway networks with major destinations of India.

By Road

15 km from District Headquarter



temple-mansa-devi-haridwar



Mansa Devi Temple



Ref: <https://www.thrillophilia.com/attractions/mansa-devi-temple>



About Mansa Devi Temple

Mansa Devi Temple, also known as Bilwa Tirth is one of the Panch Tirth (Five Pilgrimages) is within Haridwar. It is a Tourist attraction in Haridwar which is a Hindu temple dedicated to Mansa Devi, goddess of Snake.

The temple is located at the top of Biswas Parvat on the Shivalik Hills which is a part of the southernmost range of Himalaya. Visitors can reach the temple either by 3km steep trek or by cable car which is also known as Mansa Devi Udankhatola. The temple has two statues of Mansa Devi - one with three mouths and five arms and another with eight arms.

Location -Haridwar

Timing - The temple remains open from 7 am to 7 pm with a lunch closing from 12 pm to 2 pm. Cable car services can be availed from as early as 6:30 am to 5 pm (April-October) and from 8:30 am to 5 pm during the other months.

Best Time to Visit- May to September in summer and December & January in winter

Entry Fee - Temple has no entry fee but the ropeway to the temple is chargeable at Rs.100 per person.

Ref: <https://www.haridwarrishikeshtourism.com/mansa-devi-temple.html>

Mansa Devi Temple Haridwar



Haridwar is one of the most ancient pilgrimage centers in India that has been reverence from times immemorial. Hari means Lord/God and Dwar means Gateway. Hence **Haridwar** means Gateway to the Lord. According to the India mythology, it is one of the four places where drops of elixir, Amrita accidentally spilled over from the pitcher or Kumbha, in which it was being carried away by the celestial bird Garuda, the vehicle of Lord Vishnu. These four spots have today become places where the **Kumbh Mela** is celebrated every 12 years in succession - Nasik, Ujjain, Haridwar and Allahabad. Millions of devotees and tourist congregate from all over the world to celebrate this

celestial event and perform ritualistic bathing on the banks of the river Ganges.

Mansa Devi Temple is a Hindu Temple dedicated to goddess Mansa Devi in the holy city of Haridwar in the Uttarakhand state of India. The temple is located atop of the Bilwa Parvat on the Sivalik Hills, the southernmost mountain chain of the Himalayas. The temple also known as Bilwa Tirth is one of the Panch Tirth (Five Pilgrimages) within Haridwar.

The temple is known for being the holy abode of Manasa, a form of Shakti and is said to have emerged from the mind of the sage (Rishi) Kashyapa. Mansa is regarded as the sister of the Naga (Viper) Vasuki. The term Mansa means wish and it is believed that the goddess fulfils all the wishes of a sincere devotee. Devotees who want their wishes to be fulfilled by Mansa tie threads to the branches of a tree located in the temple. Once their wishes are fulfilled, people come back again to the temple to untie the thread from the tree. Mansa is also offered coconuts, fruits, garlands and incense sticks in order to appease her.

Things to do in Mansa Devi Temple

Devotees who visit the temple usually like to take some Parasad (offerings) for the Goddess. There's no shortage of sellers, either where you board the cable car or outside the temple. Bags containing a coconut and flowers sell for around 50 rupees, and it's possible to buy plates of flowers for around 20 rupees. The entry to the temple is also lined with vendors peddling everything from jewelry to music. Navaratri festival is celebrated here. People came here for full fill their requirement.

Places to Visit near Mansa Devi Temple

There's another temple, **Chandi Devi Temple** that can also be visited by cable car or bus from Mansa Devi Temple. It's possible to buy combination tickets for both. You can also visit **Har ki Pauri** by walk or by Rickshaw.

How to Reach Mansa devi Temple

Mansa Devi Temple can be reached in two ways: on foot or by cable car. Walking requires a one and a half kilometer hike uphill. The track is sealed but the exertion can be draining during the hot months. Hence, many people

prefer to take the cable car (also referred to as a ropeway) up, and walk down. The first cable car starts running at 7 a.m. during April to October, and 8 a.m. the rest of the year. Tickets cost INR 122 rupees per person, return. The departure point is centrally located in town. . Its only 01 km far from Haridwar Station, 215 km from Delhi, 50 km from Dehradun, 45 km from Jolly Grant Airport Dehradun, 30 km from Rishikesh, 85 km from Mussoorie. You can go by the Rickshaw to the Temple and auto (Tuk Tuk) is also available for Har ki Pauri.

How to book cable car ticket for Mansa Devi Temple?

You can book your cable ticket in advance just give a call for your cable car ticket +91-9758900888.

Should we book combo trolley ticket for Mansa & Chandi Devi ?

If you book a combo in advance, then you get to see it quickly and free you from there quickly. Advance booking cable car ticket number +91-9758900888.

What time Mansa devi cable car(Trolley) start and close ?

Mansa Devi temple cable car (trolley) is start 07:00 Am & Close 07:00 PM. But sometimes cables shut it down for repair.



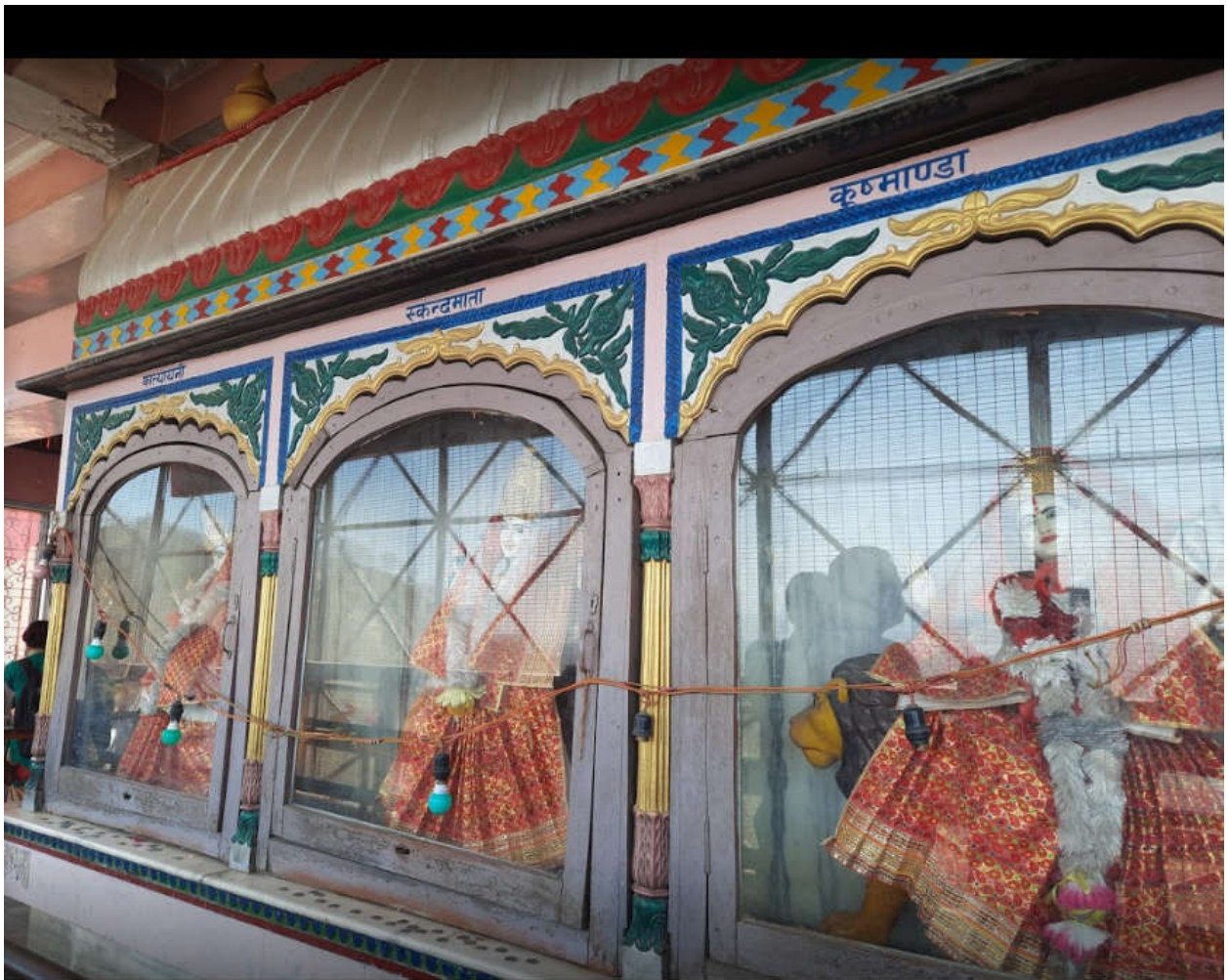
Photos:











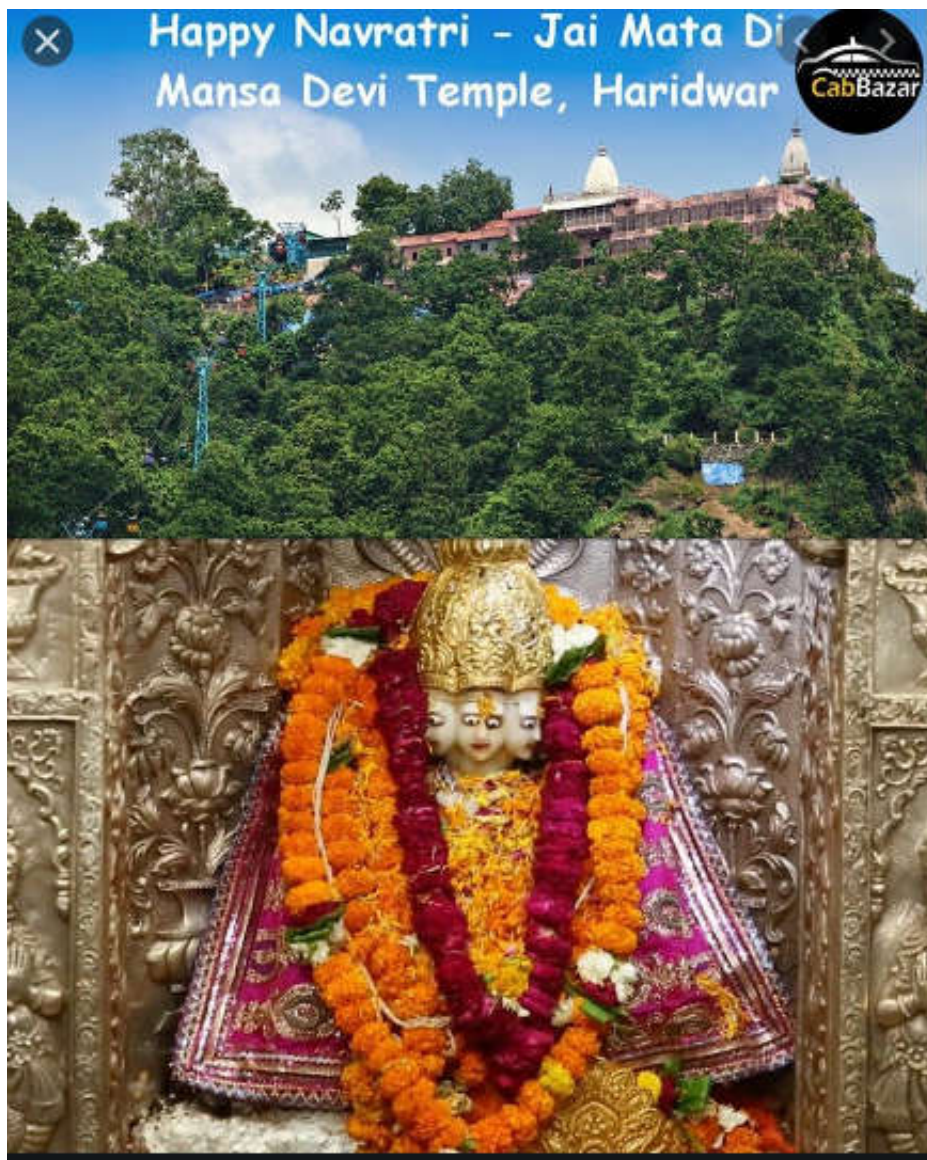


















Videos:

Mansa Devi Mandir, Haridwar:

<https://www.youtube.com/watch?v=UmywkVz05WA>

Mansa Devi Mandir---Aaj Tak:

<https://www.youtube.com/watch?v=jXZQ2ca07R8>

Mansa Devi Mandir, Haridwar:

<https://www.youtube.com/watch?v=M2VVyYQexWY>

Mansa Devi Yatra:

<https://www.youtube.com/watch?v=tq1suO8uOOU>

Ropeway:

<https://www.youtube.com/watch?v=SiYmuYIT8Rc>

Mansa Devi Yatra:

<https://www.youtube.com/watch?v=0Hm1IXPHIB8>

Mansa Devi Mandir Darshan:

<https://www.youtube.com/watch?v=QeTYb5WAc-U>

Teerth Yatra:

<https://www.youtube.com/watch?v=TKebNTHIoDM>

Mata Mansa - माता मनसा देवी

माता मनसा देवी मुरादों को पूरा करने वाली देवी है। कहते हैं कि मनसा देवी का जन्म संत कश्यप के मस्तिष्क से हुआ है। मनसा देवी को भी सिद्ध पीठों में गिना जाता है।

मनसा देवी को भगवान शिव की मानस पुत्री भी माना जाता है। माता मनसा देवी के साथ एक बहुत ही प्रचलित कथा जुड़ी हुई है जिसका उल्लेख मैं यहाँ करना चाहूंगा - और इस कथा को हमारे बहुत से साधक लोग एक पुरानी फिल्म में भी देख चुके हैं - याद करवाने के लिए मैं उस फिल्म का टूँ " नाग पंचमी "।

सती बेहुला चम्पक नगरी में चन्द्रधर नामक एक धनी वैश्य था। वह परम शिव-भक्त था - किन्तु मनसा देवी से उसका बड़ा विरोध था।

इस विरोध का मुख्य कारन था कि मनसा देवी चन्द्रधर से अपनी खुद की पूजा करवाना चाहती थी क्योंकि चन्द्रधर के बारे में मशहूर था कि वह भगवान शिव का अनन्य भक्त है और वह उनके अलावा किसी और का नाम तक नहीं लेता - इसी विरोध के कारण मनसा देवी ने चन्द्रधर के छह पुत्रों को विषधर नागों से डंसवा कर मरवा डाला।

सातवें पुत्र लक्ष्मीचंद्र का विवाह उज्जयिनी के धार्मिक साधु नामक वैश्य की परम सुन्दरी साध्वी कन्या बेहुला के साथ हुआ। लक्ष्मीचंद्र की कुण्डली देखकर ज्योतिषियों ने बता दिया था कि विवाह की प्रथम रात्रि में ही सांप के काटने से इसकी मृत्यु हो सकती है।

चन्द्रधर ने लोहे का ऐसा मजबूत घर बनवाया, जिसमें वायु भी प्रवेश न कर सके, मगर मनसा देवी ने भवन-निर्माता से छोटा-सा छेद छोड़ देने के लिए कह दिया।

विवाह-रात्रि को नागिन ने लक्ष्मीचंद्र को डंस लिया और वह मर गया। सारे घर में शोर मच गया। तब उसकी पत्नी बेहुला ने केले के पौधे की नाव बनवाई और पति के शव को लेकर, उसमें बैठ गई। उसने लाल साड़ी पहन रखी थी और सिन्दूर लगा रखा था। नदी की लहरें उस शव को बहुत दूर ले गईं।

वह अपने पति को पुनः जिन्दा करने पर तुल गई थी। बहुत दिनों तक उसने कुछ नहीं खाया, जिससे उसका शरीर सूख गया था। लक्ष्मीचंद्र के शरीर से दुर्गन्ध भी आने लगी थी। उसके सारे शरीर में कीड़े पड़ गए थे। मात्र उसका कंकाल ही शेष रह गया था।

बेहुला नाव को किनारे की ओर ले चली ।

उसने वहां एक धोबिन के मुख से तेज टपकते देखा ।

उसके कठोर तप को देखकर ही मनसा देवी ने उसे वहां भेजा था ।

उसने बेहुला से कहा :-

"तुम मेरे साथ देवलोक में चल कर अपने नृत्य से महादेव को रिझा दो तो तुम्हारे पति पुनः जिन्दा हो जाएंगे।"

बेहुला ने उसकी सलाह मान ली। वह उसके साथ चल पड़ी पति की अस्थियां उसके वक्षस्थल से चिपकी थीं। वह अपने पति की स्मृति से उन्मत्त होकर नृत्य करने लगी। सारा देव समुदाय द्रवित हो गया। मनसा देवी भी द्रवित हो गई। लक्ष्मीचंद्र जीवित हो गया और इसके साथ ही बेहुला का नाम अमर हो गया।

माता मनसा देवी कि एक अन्य कथा :-

मुगल सम्राट अकबर के समय की बात है कि चंडीगढ़ के पास मनीमाजरा नामक स्थान है। यह जागीर एक राजपूत जागीरदार के अधीन थी ! सम्राट कृषकों से लगान के रूप में अन्न वसूल करवाता था ! एक बार प्राकृतिक प्रकोप वश फसल बहुत कम हुई जिससे जागीरदार वसूली करने में असमर्थ रहे !

इसलिए उन्होंने अकबर से लगान माफ़ करने की प्रार्थना की !

यद्यपि बादशाह अकबर काफी अच्छा शासक था लेकिन उसने जागीरदारों की कोई बात नहीं मानी व क्रोधित होकर उन सब जागीरदारों को जेल में डालने का हुक्म दे दिया ! इस बात की खबर पूरे गाँव में फैल गई !

माँ का भक्त गरीबदास यह सुनकर बहुत दुखी हुआ ! उसने दुर्गा माँ से प्रार्थना कि माता प्रसन्न होकर हमें कष्ट से उबारो व जागीरदारों को मुक्त करवा दो !

भक्त की प्रार्थना से प्रसन्न हो माता बोली तू जो चाहता है वैसा ही आशीर्वाद देती हूँ !

कुछ समय बाद सब जागीरदार अपने २ घरों को लौटेंगे !

गरीबदास माँ के चरणों में गिर गया और बोला - माता तेरा खेल निराला है !

तू सर्व शक्तिमान हैं !

आप अपने भक्तों की सदा रक्षा करती हैं !

कुछ समय बाद सभी जागीरदार प्रसन्न चित्त अपने २ घर लौट आये !

माँ की महिमा उन सबको मालूम हो गई !

सबने मिलकर वहाँ एक मंदिर बनवा दिया जो की मनसा देवी के अर्थात् इच्छा पूर्ण करने वाली देवी के नाम से विख्यात हो गया !

एक अन्य दंत कथा के अनुसार :-

मनसा देवी का नाम महंत मंशा नाथ के नाम पर पड़ा बताया जाता है। महंत मंशा नाथ का धूना आज भी मनसा देवी की सीढ़ियों के शुरू में बाईं ओर देखा जा सकता है।

श्री माता मनसा देवी के सिद्ध शक्तिपीठ पर बने मंदिर का निर्माण मनीमाजरा (चंडीगढ़ - पंचकुला - हरियाणा) के राजा गोपाल सिंह ने अपनी मनोकामना पूरी होने पर लगभग पौने दो सौ वर्ष पूर्व चार वर्षों में अपनी देखरेख में सन 1815 ईस्वी में पूर्ण करवाया था।

पंचकुला हरियाणा के जिला पंचकुला में ऐतिहासिक नगर मनीमाजरा के निकट शिवालिक पर्वत मालाओं की गोद में सिंधुवन के अंतिम छोर पर प्राकृतिक छटाओं से आच्छादित एकदम मनोरम एवं शांति वातावरण में स्थित है-सतयुगी सिद्ध माता मनसा देवी का मंदिर।

मूर्ति के आगे तीन पिंडियां हैं, जिन्हें मां का रूप ही माना जाता है। ये तीनों पींडिया महालक्ष्मी, मनसा देवी तथा सरस्वती देवी के नाम से जानी जाती हैं।

एक अन्य दंत कथा के अनुसार :-

कहते हैं कि एक बार पटियाला महाराजा माता मनसा देवी मंदिर में शीश नवाने आए, लेकिन मंदिर के द्वार बंद हो चुके थे। पटियाला महाराजा ने द्वार खुलवाने चाहे, परंतु द्वार नहीं खुले, तो महाराजा ने प्रण लिया कि मैं मा के एक भक्त मंदिर का निर्माण करवाने के बाद अब माता मनसा देवी मंदिर में आऊंगा और उन्होंने इस प्रण को पूरा किया।

माता मनसा देवी के बारे में कुछ तथ्य :-

१. मनसा देवी का मंदिर हरिद्वार में हरकी पैड़ी के पास गंगा किनारे पहाड़ी पर स्थित आस्था का केन्द्र है।
२. मनसा देवी का उल्लेख पुराणों में है। 'मनसा' शब्द का प्रचलित अर्थ इच्छा है। कहा जाता है कि माँ मनसा सच्चे मन वाले हर श्रद्धालु की इच्छा को पूरा करती हैं।
३. देवी का जन्म संत कश्यप के मस्तिष्क से हुआ है। उन्हें नाग राजा वासुकी की पत्नी भी माना जाता है।
४. हरिद्वार के चंडी देवी और माया देवी के साथ मनसा देवी को भी सिद्ध पीठों में प्रमुख माना जाता है।

५. मनसा ने भगवान शंकर की कठोर तपस्या करके वेदों का अध्ययन किया और कृष्ण मंत्र प्राप्त किया, जो कल्पतरु मंत्र कहलाता है।

६. देवी ने कई युगों तक पुष्कर में तप किया। भगवान कृष्ण ने दर्शन देकर वरदान दिया कि तीनों लोकों में तुम्हारी पूजा होगी।

७. देवी की पूजा गंगा दशहरा के दिन बंगाल में भी की जाती है।

८. कृष्णपक्ष पंचमी (नाग पंचमी) को भी देवी पूजी जाती हैं। मान्यता है कि इस दिन घर के आँगन में नागफनी की शाखा पर मनसा देवी की पूजा करने से विष का भय नहीं रह जाता।

९. मनसा देवी की पूजा के बाद ही नागों की पूजा होती है।

१०. कहते हैं कि माँ मनसा देवी के मंदिर में यदि कोई भक्त लगातार चालीस दिनों तक दीपक जलाए और सच्चे मन से पूजा-अर्चना कर माँ के दरबार में अपनी अर्जी लगाता है तो उसे वांछित फल अवश्य मिलता है।

११. इंद्रासणी मनसा देवी मंदिर, कन्दली पट्टी गाँव में स्थित प्रसिद्ध धार्मिक स्थल है। किंवदंतियों के अनुसार माना जाता है कि यह एक प्राचीन मंदिर है जो कि आदि गुरु शंकराचार्य के जमाने में निर्मित किया गया था। इंद्रासणी मनसा देवी मंदिर नागों की देवी मनसा माता को समर्पित है। रुद्रप्रयाग शहर से 6 किमी की दूरी पर स्थित यह मंदिर अनोखी वास्तुकला शैली का प्रदर्शन करता है। महाकाव्य स्कन्द पुराण, देवी भागवत और केदारखंड के अनुसार इंद्रासणी देवी को 'कश्यप' की मानसी कन्या के रूप में जाना जाता है। मनसा देवी को वैष्णवी, शिवी और विषहरी के नाम से भी जाना जाता है।

१२. एक लोककथा से पता चलता है कि देवी सांप के काटने से बीमार हुए व्यक्तियों को ठीक कर सकती है।

१३. वह साँपों के कुल की अधिष्ठात्री मानी गई है।

१४. मन से उत्पन्न।

APPENDIX-I

Sri Devi Stotras, shlokas, and other useful links for spiritual literature:

Ref: <https://vignanam.org/sanskritam/durga-pancha-ratnam.html>

दुर्गा पञ्च रत्नम्

ते ध्यानयोगानुगता अपश्यन्
त्वामेव देवीं स्वगुणैर्निगूढाम् ।
त्वमेव शक्तिः परमेश्वरस्य
मां पाहि सर्वेश्वरि मोक्षदात्रि ॥ 1 ॥

देवात्मशब्देन शिवात्मभूता
यत्कूर्मवायव्यवचोविवृत्या
त्वं पाशविच्छेदकरी प्रसिद्धा
मां पाहि सर्वेश्वरि मोक्षदात्रि ॥ 4 ॥

देवात्मशक्तिः श्रुतिवाक्यगीता
महर्षिलोकस्य पुरः प्रसन्ना ।
गुहा परं व्योम सतः प्रतिष्ठा
मां पाहि सर्वेश्वरि मोक्षदात्रि ॥ 2 ॥

त्वं ब्रह्मपुच्छा विविधा मयूरी
ब्रह्मप्रतिष्ठास्युपदिष्टगीता ।
ज्ञानस्वरूपात्मतयाखिलानां
मां पाहि सर्वेश्वरि मोक्षदात्रि ॥ 5 ॥

परास्य शक्तिः विविधैव श्रूयसे
श्वेताश्ववाक्योदितदेवि दुर्गे ।
स्वाभाविकी ज्ञानबलक्रिया ते
मां पाहि सर्वेश्वरि मोक्षदात्रि ॥ 3 ॥

इति परमपूज्य श्री चन्द्रशेखरेन्द्र सरस्वती स्वामि कृतं दुर्गा पञ्चरत्नं सम्पूर्णं ।

Watch "MS subbulakshmi -Durga pancharatnam" on YouTube:

<https://youtu.be/eyVMIKQqGHE>

श्यामला दण्डकम्

ध्यानम्

माणिक्यवीणामुपलालयन्तीं मदालसां मञ्जुलवाग्विलासाम् ।
माहेन्द्रनीलद्युतिकोमलाङ्गीं मातङ्गकन्यां मनसा स्मरामि ॥ 1 ॥

चतुर्भुजे चन्द्रकलावतंसे कुचोन्नते कुङ्कुमरागशोणे ।
पुण्ड्रेक्षुपाशाङ्कुशपुष्पबाणहस्ते नमस्ते जगदेकमातः ॥ 2 ॥

विनियोगः

माता मरकतश्यामा मातङ्गी मदशालिनी ।
कुर्यात्कटाक्षं कल्याणी कदम्बवनवासिनी ॥ 3 ॥

स्तुति

जय मातङ्गतनये जय नीलोत्पलद्युते ।
जय सङ्गीतरसिके जय लीलाशुकप्रिये ॥ 4 ॥

दण्डकम्

जय जननि सुधासमुद्रान्तरुद्यन्मणीद्वीपसंरुढ
बिल्वाटवीमध्यकल्पद्रुमाकल्पकादम्बकान्तारवासप्रिये कृत्तिवासप्रिये
सर्वलोकप्रिये, दरारब्धसङ्गीतसम्भावनासम्भ्रमालोलनीपस्रगाबद्धचूलीसनाथत्रिके
सानुमत्पुत्रिके, रीभूतशीतांशुरेखामयूखावलीबद्धसुस्निग्धनीलालकश्रेणिशृङ्गारिते
लोकसम्भाविते कामलीलाधनुस्सन्निभभूलतापुष्पसन्दोहसन्देहकृल्लोचने
वाक्सुधासेचने चारुगोरोचनापङ्ककेलीललामाभिरामे सुरामे रमे,
प्रोल्लसद्वालिकामौक्तिकश्रेणिकाचन्द्रिकामण्डलोद्भासि

लावण्यगण्डस्थलन्यस्तकस्तूरिकापत्ररेखासमुद्भूत
सौरभ्यसम्भ्रान्तभृङ्गाङ्गनागीतसान्द्रीभवन्मन्द्रतन्त्रीस्वरे सुस्वरे भास्वरे,
वल्लकीवादनप्रक्रियालोलतालीदलाबद्ध-ताटङ्कभूषाविशेषान्विते सिद्धसम्मानिते,
दिव्यहालामदोद्वेलहेलालसच्चक्षुरान्दोलनश्रीसमाक्षिप्तकर्णेकनीलोत्पले श्यामले
पूरिताशेषलोकाभिवाञ्छाफले श्रीफले, स्वेदबिन्दूल्लसद्फललावण्य
निष्यन्दसन्दोहसन्देहकृन्नासिकामौक्तिके सर्वविश्वात्मिके सर्वसिद्ध्यात्मिके
कालिके मुग्धमन्दस्मितोदारवक्त्रस्फुरत् पूगताम्बूलकर्पूरखण्डोत्करे ज्ञानमुद्राकरे
सर्वसम्पत्करे पद्मभास्वत्करे श्रीकरे,
कुन्दपुष्पद्युतिस्निग्धदन्तावलीनिर्मलालोलकल्लोलसम्मेलन स्मेरशोणाधरे
चारुवीणाधरे पक्वबिम्बाधरे,

सुललित

नवयौवनारम्भचन्द्रोदयोद्वेललावण्यदुग्धार्णवाविर्भवत्कम्बुबिम्बोकभृत्कन्थरे
सत्कलामन्दिरे मन्थरे

दिव्यरत्नप्रभाबन्धुरच्छन्नहारादिभूषासमुद्योतमानानवद्याङ्गशोभे शुभे,
रत्नकेयूररश्मिच्छटापल्लवप्रोल्लसद्बोल्लताराजिते योगिभिः पूजिते
विश्वदिङ्मण्डलव्याप्तमाणिक्यतेजस्स्फुरत्कङ्कणालङ्कृते विभ्रमालङ्कृते
साधुभिः पूजिते वासरारम्भवेलासमुज्जृम्भ

माणारविन्दप्रतिद्वन्द्विपाणिद्वये सन्ततोद्यद्वये अद्वये
दिव्यरत्नोर्मिकादीधितिस्तोम

सन्ध्यायमानाङ्गुलीपल्लवोद्यन्नखेन्दुप्रभामण्डले सन्नुताखण्डले
चित्प्रभामण्डले प्रोल्लसत्कुण्डले,

तारकाराजिनीकाशहारावलिस्मेर चारुस्तनाभोगभारानमन्मध्यवल्लीवलिच्छेद
वीचीसमुद्यत्समुल्लाससन्दर्शिताकारसौन्दर्यरत्नाकरे वल्लकीभृत्करे

किङ्करश्रीकरे, हेमकुम्भोपमोत्तुङ्ग वक्षोजभारावनम्रे त्रिलोकावनम्रे
लसद्वृत्तगम्भीर नाभीसरस्तीरशैवालशङ्काकरश्यामरोमावलीभूषणे
मञ्जुसम्भाषणे, चारुशिञ्चत्कटीसूत्रनिर्भत्सितानङ्गलीलधनुश्शिञ्चिनीडम्बरे
दिव्यरत्नाम्बरे,

पद्मरागोल्लस न्मेखलामौक्तिकश्रोणिशोभाजितस्वर्णभूभृत्तले चन्द्रिकाशीतले
विकसितनवकिंशुकाताम्रदिव्यांशुकच्छन्न
चारुरूशोभापराभूतसिन्दूरशोणायमानेन्द्रमातङ्ग हस्तार्गले वैभवानर्गले श्यामले
कोमलस्निग्ध नीलोत्पलोत्पादितानङ्गतूणीरशङ्काकरोदार जङ्घालते
चारुलीलागते नमदिकपालसीमन्तिनी
कुन्तलस्निग्धनीलप्रभापुञ्चसञ्जातदुर्वाङ्कुराशङ्क
सारङ्गसंयोगरिङ्खन्नखेन्दूज्ज्वले प्रोज्ज्वले निर्मले प्रहव देवेश लक्ष्मीश भूतेश
तोयेश वाणीश कीनाश दैत्येश यक्षेश वाय्वग्निकोटीरमाणिक्य
संहृष्टबालातपोद्दाम लाक्षारसारुण्यतारुण्य लक्ष्मीगृहिताङ्घ्रिपद्मे सुपद्मे उमे,
सुरुचिरनवरत्नपीठस्थिते सुस्थिते रत्नपद्मासने रत्नसिंहासने
शङ्खपद्मद्वयोपाश्रिते विश्रुते तत्र विघ्नेशदुर्गावटुक्षेत्रपालैर्युते मत्तमातङ्ग
कन्यासमूहान्विते भैरवैरष्टभिर्वेष्टिते मञ्चुलामेनकाद्यङ्गनामानिते देवि
वामादिभिः शक्तिभिस्सेविते धात्रि लक्ष्म्यादिशक्त्यष्टकैः संयुते
मातृकामण्डलैर्मण्डिते यक्षगन्धर्वसिद्धाङ्गना मण्डलैरर्चिते, भैरवी संवृते
पञ्चबाणात्मिके पञ्चबाणेन रत्या च सम्भाविते प्रीतिभाजा वसन्तेन चानन्दिते
भक्तिभाजं परं श्रेयसे कल्पसे योगिनां मानसे द्योतसे छन्दसामोजसा भाजसे
गीतविद्या विनोदाति तृष्णेन कृष्णेन सम्पूज्यसे भक्तिमच्चेतसा वेधसा स्तूयसे
विश्वहृद्येन वाद्येन विद्याधरैर्गीयसे, श्रवणहरदक्षिणक्वाणया वीणया
किन्नरैर्गीयसे यक्षगन्धर्वसिद्धाङ्गना मण्डलैरर्च्यसे सर्वसौभाग्यवाञ्छावतीभिर्

वधूभिस्सुराणां समाराध्यसे सर्वविद्याविशेषत्मकं चाटुगाथा
समुच्चारणाकण्ठमूलोल्लसद्वर्णराजित्रयं कोमलश्यामलोदारपक्षद्वयं
तुण्डशोभातिदूरीभवत् किंशुकं तं शुकं लालयन्ती परिक्रीडसे,

पाणिपद्मद्वयेनाक्षमालामपि स्फाटिकीं ज्ञानसारात्मकं पुस्तकञ्चङ्कुशं
पाशमाबिभ्रती तेन सञ्चिन्त्यसे तस्य वक्त्रान्तरात् गद्यपद्यात्मिका भारती
निस्सरेत् येन वाध्वंसनादा कृतिर्भाव्यसे तस्य वश्या भवन्तिस्तियः पूरुषाः येन
वा शातकम्बद्युतिर्भाव्यसे सोपि लक्ष्मीसहस्रैः परिक्रीडते, किन्न सिद्ध्येद्वपुः
श्यामलं कोमलं चन्द्रचूडान्वितं तावकं ध्यायतः तस्य लीला सरोवारिधीः तस्य
केलीवनं नन्दनं तस्य भद्रासनं भूतलं तस्य गीर्देवता किङ्करि तस्य चाज्ञाकरी
श्री स्वयं,

सर्वतीर्थात्मिके सर्व मन्त्रात्मिके, सर्व यन्त्रात्मिके सर्व तन्त्रात्मिके, सर्व
चक्रात्मिके सर्व शक्त्यात्मिके, सर्व पीठात्मिके सर्व वेदात्मिके, सर्व विद्यात्मिके
सर्व योगात्मिके, सर्व वर्णात्मिके सर्वगीतात्मिके, सर्व नादात्मिके सर्व
शब्दात्मिके, सर्व विश्वात्मिके सर्व वर्गात्मिके, सर्व सर्वात्मिके सर्वगे सर्व रूपे,
जगन्मातृके पाहि मां पाहि मां पाहि मां देवि तुभ्यं नमो देवि तुभ्यं नमो देवि
तुभ्यं नमो देवि तुभ्यं नमः ॥

Watch "Shyamala Dandakam | Sanskrit Devotional Song | D.K.Pattammal"
on YouTube

<https://youtu.be/wmpBgBfYzNk>

श्री अन्नपूर्णा स्तोत्रम्

Ref: <https://vignanam.org/samskritam/sree-annapurna-stotram.html>

नित्यानन्दकरी वराभयकरी सौन्दर्य रत्नाकरी
निर्धूताखिल घोर पावनकरी प्रत्यक्ष माहेश्वरी ।
प्रायेयाचल वंश पावनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 1 ॥

नाना रत्न विचित्र भूषणकरि हेमाम्बराडम्बरी
मुक्ताहार विलम्बमान विलसत्-वक्षोज कुम्भान्तरी ।
काश्मीरागरु वासिता रुचिकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 2 ॥

योगानन्दकरी रिपुक्षयकरी धर्मेक्य निष्ठाकरी
चन्द्रार्कानल भासमान लहरी त्रैलोक्य रक्षाकरी ।
सर्वेश्वर्यकरी तपः फलकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 3 ॥

कैलासाचल कन्दरालयकरी गौरी-ह्युमाशाङ्करी
कौमारी निगमार्थ-गोचरकरी-ह्योङ्कार-बीजाक्षरी ।
मोक्षद्वार-कवाटपाटनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 4 ॥

दृश्यादृश्य-विभूति-वाहनकरी ब्रह्माण्ड-भाण्डोदरी
लीला-नाटक-सूत्र-खेलनकरी विज्ञान-दीपाङ्कुरी ।
श्रीविश्वेशमनः-प्रसादनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 5 ॥

उर्वीसर्वजयेश्वरी जयकरी माता कृपासागरी
वेणी-नीलसमान-कुन्तलधरी नित्यानन्द-दानेश्वरी ।
साक्षान्मोक्षकरी सदा शुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 6 ॥

आदिक्रान्त-समस्तवर्णनकरी शम्भोस्त्रिभावाकरी
काश्मीरा त्रिपुरेश्वरी त्रिनयनि विश्वेश्वरी शर्वरी ।
स्वर्गद्वार-कपाट-पाटनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 7 ॥

देवी सर्वविचित्र-रत्नरुचिता दाक्षायिणी सुन्दरी
वामा-स्वादुपयोधरा प्रियकरी सौभाग्यमाहेश्वरी ।
भक्ताभीष्टकरी सदा शुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 8 ॥

चन्द्रार्कानल-कोटिकोटि-सदृशी चन्द्रांशु-बिम्बाधरी
चन्द्रार्काग्नि-समान-कुण्डल-धरी चन्द्रार्क-वर्णेश्वरी
माला-पुस्तक-पाशसाङ्कुशधरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 9 ॥

क्षत्रत्राणकरी महाभयकरी माता कृपासागरी
सर्वानन्दकरी सदा शिवकरी विश्वेश्वरी श्रीधरी ।
दक्षाक्रन्दकरी निरामयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णश्वरी ॥ 10 ॥

अन्नपूर्णं सादापूर्णं शङ्कर-प्राणवल्लभे ।
ज्ञान-वैराग्य-सिद्धयर्थं बिम्बं देहि च पार्वती ॥ 11 ॥

माता च पार्वतीदेवी पितादेवो महेश्वरः ।
बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥ 12 ॥

सर्व-मङ्गल-माङ्गल्ये शिवे सर्वार्थ-साधिके ।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥ 13 ॥

Video: Annapurna Stotram With Lyrics by Uma Mohan et al:

<https://youtu.be/uOCYfsbkEOo>

Watch "Annapoorna Shtakam By M S Subbulakshmi" on YouTube:

<https://youtu.be/qXsC1UzAQ-Q>

देवी महात्म्यम् अर्गला स्तोत्रम्

Ref: <https://vignanam.org/samskritam/devi-mahatmyam-argalaa-stotram.html>

अस्यश्री अर्गला स्तोत्र मन्त्रस्य विष्णुः ऋषिः। अनुष्टुप्छन्दः। श्री महालक्ष्मीदेवता। मन्त्रोदिता देव्योबीजं।
नवार्णो मन्त्र शक्तिः। श्री सप्तशती मन्त्रस्तत्त्वं श्री जगदन्दा प्रीत्यर्थं सप्तशती पठां गत्वेन जपे विनियोगः॥

ध्यानं

ॐ बन्धूक कुसुमाभासां पञ्चमुण्डाधिवासिनीं।
स्फुरच्चन्द्रकलारत्न मुकुटां मुण्डमालिनीं॥
त्रिनेत्रां रक्त वसनां पीनोन्नत घटस्तनीं।
पुस्तकं चाक्षमालां च वरं चाभयकं क्रमात्॥
दधतीं संस्मरेन्नित्यमुत्तराम्नायमानितां।

अथवा

या चण्डी मधुकैटभादि दैत्यदलनी या माहिषोन्मूलिनी
या धूम्रक्षेत्र चण्डमुण्डमथनी या रक्त बीजाशनी।
शक्तिः शुम्भनिशुम्भदैत्यदलनी या सिद्धि दात्री परा
सा देवी नव कोटि मूर्ति सहिता मां पातु विश्वेश्वरी॥

ॐ नमश्चण्डिकायै

मार्कण्डेय उवाच

ॐ जयत्वं देवि चामुण्डे जय भूतापहारिणि।
जय सर्व गते देवि काल रात्रि नमोऽस्तुते॥1॥

मधुकैठभविद्रावि विधात्रु वरदे नमः
ॐ जयन्ती मङ्गला काली भद्रकाली कपालिनी ॥2॥

दुर्गा शिवा क्षमा धात्री स्वाहा स्वधा नमोऽस्तुते
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥3॥

महिषासुर निर्नाशि भक्तानां सुखदे नमः।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥4॥

धूम्रनेत्र वधे देवि धर्म कामार्थ दायिनि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥5॥

रक्त बीज वधे देवि चण्ड मुण्ड विनाशिनि ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥6॥

निशुम्भशुम्भ निर्नाशि त्रैलोक्य शुभदे नमः
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥7॥

वन्दि ताडिघ्नयुगे देवि सर्वसौभाग्य दायिनि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥8॥

अचिन्त्य रूप चरिते सर्व शत्रु विनाशिनि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥9॥

नतेभ्यः सर्वदा भक्त्या चापर्णे दुरितापहे।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥10॥

स्तुवद्भ्योभक्तिपूर्वं त्वां चण्डिके व्याधि नाशिनि
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥11॥

चण्डिके सततं युद्धे जयन्ती पापनाशिनि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥12॥

देहि सौभाग्यमारोग्यं देहि देवी परं सुखं।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥13॥

विधेहि देवि कल्याणं विधेहि विपुलां श्रियं।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥14॥

विधेहि द्विषतां नाशं विधेहि बलमुच्चकैः।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥15॥

सुरासुरशिरो रत्न निघृष्टचरणेऽम्बिके।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥16॥

विध्यावन्तं यशस्वन्तं लक्ष्मीवन्तञ्च मां कुरु।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥17॥

देवि प्रचण्ड दोर्दण्ड दैत्य दर्प निषूदिनि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥18॥

प्रचण्ड दैत्यदर्पघ्ने चण्डिके प्रणतायमे।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥19॥

चतुर्भुजे चतुर्वक्त्र संस्तुते परमेश्वरि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥20॥

कृष्णेन संस्तुते देवि शश्वद्भक्त्या सदाऽम्बिके।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥21॥

हिमाचलसुतानाथसंस्तुते परमेश्वरि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥22॥

इन्द्राणी पतिसद्भाव पूजिते परमेश्वरि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥23॥

देवि भक्तजनोद्दाम दत्तानन्दोदयेऽम्बिके।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥24॥

भार्या मनोरमां देहि मनोवृत्तानुसारिणीं।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥25॥

तारिणीं दुर्ग संसार सागर स्याचलोद्भवे।
रूपं देहि जयं देहि यशो देहि द्विषो जहि॥26॥

इदंस्तोत्रं पठित्वा तु महास्तोत्रं पठेन्नरः।
सप्तशतीं समाराध्य वरमाप्नोति दुर्लभं॥27॥

॥ इति श्री अर्गला स्तोत्रं समाप्तं ॥

**Watch "Argala Stotram || Durga Saptshati || Om Jayanti Mangala Kali ||
Madhvi Madhukar Jha" on YouTube:**

<https://youtu.be/YD0eXOX6gbo>

Watch "Argala Stotram | Kavita Krishnamurti" on YouTube:

<https://youtu.be/q0BGFbxtTFE>

Ref: <https://vignanam.org/sanskritam/maha-lakshmi-ashtakam.html>

महा लक्ष्म्यष्टकम्

इन्द्र उवाच -

नमस्तेऽस्तु महामाये श्रीपीठे सुरपूजिते ।

शङ्खचक्र गदाहस्ते महालक्ष्मि नमोऽस्तु ते ॥ 1 ॥

नमस्ते गरुडारूढे कोलासुर भयङ्करि ।

सर्वपापहरे देवि महालक्ष्मि नमोऽस्तु ते ॥ 2 ॥

सर्वज्ञे सर्ववरदे सर्व दुष्ट भयङ्करि ।

सर्वदुःख हरे देवि महालक्ष्मि नमोऽस्तु ते ॥ 3 ॥

सिद्धि बुद्धि प्रदे देवि भुक्ति मुक्ति प्रदायिनि ।

मन्त्र मूर्ते सदा देवि महालक्ष्मि नमोऽस्तु ते ॥ 4 ॥

आद्यन्त रहिते देवि आदिशक्ति महेश्वरि ।

योगज्ञे योग सम्भूते महालक्ष्मि नमोऽस्तु ते ॥ 5 ॥

स्थूल सूक्ष्म महारौद्रे महाशक्ति महोदरे ।

महा पाप हरे देवि महालक्ष्मि नमोऽस्तु ते ॥ 6 ॥

पद्मासन स्थिते देवि परब्रह्म स्वरूपिणि ।

परमेशि जगन्मातः महालक्ष्मि नमोऽस्तु ते ॥ 7 ॥

श्वेताम्बरधरे देवि नानालङ्कार भूषिते ।

जगस्थिते जगन्मातः महालक्ष्मि नमोऽस्तु ते ॥ 8 ॥

महालक्ष्म्यष्टकं स्तोत्रं यः पठेद् भक्तिमान् नरः ।

सर्व सिद्धि मवाप्नोति राज्यं प्राप्नोति सर्वदा ॥

एककाले पठेन्नित्यं महापाप विनाशनं ।

द्विकालं यः पठेन्नित्यं धन धान्य समन्वितः ॥

त्रिकालं यः पठेन्नित्यं महाशत्रु विनाशनं ।

महालक्ष्मी भवेन्-नित्यं प्रसन्ना वरदा शुभा ॥

[इत्युक्त श्री महालक्ष्म्यष्टक स्तोत्रं सम्पूर्णम्]

Watch "Full Mahalakshmi Ashtakam With Lyrics | महालक्ष्मी अष्टकम् |
Powerful Lakshmi Mantra For Wealth" on YouTube

By Rajshri Soul

<https://youtu.be/FrUa0ovoZJQ>

Ref: <https://vignanam.org/mobile/devanagari/ashtaadasa-shaktipeetha-stotram.html>

अष्टादश शक्तिपीठ स्तोत्रम्

लङ्कायां शाङ्करीदेवी कामाक्षी काञ्चिकापुरे ।
प्रद्युम्ने शृङ्खलादेवी चामुण्डी क्रौञ्चपट्टणे ॥ 1 ॥

अलम्पुरे जोगुलाम्बा श्रीशैले भ्रमराम्बिका ।
कोल्हापुरे महालक्ष्मी मुहुर्ये एकवीरा ॥ 2 ॥

उज्जयिन्यां महाकाली पीठिकायां पुरुहूतिका ।
ओढ्यायां गिरिजादेवी माणिक्या दक्षवाटिके ॥ 3 ॥

हरिक्षेत्रे कामरूपी प्रयागे माधवेश्वरी ।
ज्वालायां वैष्णवीदेवी गया माङ्गल्यगौरिका ॥ 4 ॥

वारणाश्यां विशालाक्षी काश्मीरेतु सरस्वती ।
अष्टादश सुपीठानि योगिनामपि दुर्लभं ॥ 5 ॥

सायङ्काले पठेन्नित्यं सर्वशत्रुविनाशनं ।
सर्वरोगहरं दिव्यं सर्वसम्पत्करं शुभम् ॥ 6 ॥

Watch "Astadasha shakthi peetha stotram (watch & listen Astadasa shakthi peetalu)with lyrics" on YouTube

<https://youtu.be/7w3gRwSomYA>

सरस्वती स्तोत्रम्

या कुन्देन्दु तुषारहारधवला या शुभ्रवस्त्रावृता
या वीणावरदण्डमण्डितकरा या श्वेतपद्मासना |
या ब्रह्माच्युत शङ्करप्रभृतिभिर्देवैस्सदा पूजिता
सा मां पातु सरस्वती भगवती निःशेषजाड्यापहा ॥ 1 ॥

दोर्भिर्युक्ता चतुर्भिः स्फटिकमणिनिभै रक्षमालान्दधाना
हस्तेनैकेन पद्मं सितमपिच शुक्लं पुस्तकं चापरेण |
भासा कुन्देन्दुशङ्खस्फटिकमणिनिभा भासमानाऽसमाना
सा मे वाग्देवतेयं निवसतु वदने सर्वदा सुप्रसन्ना ॥ 2 ॥

सुरासुरैस्तेवितपादपङ्कजा करे विराजत्कमनीयपुस्तका |
विरिञ्चिपत्नी कमलासनस्थिता सरस्वती नृत्यतु वाचि मे सदा ॥ 3 ॥

सरस्वती सरसिजकेसरप्रभा तपस्विनी सितकमलासनप्रिया |
घनस्तनी कमलविलोललोचना मनस्विनी भवतु वरप्रसादिनी ॥ 4 ॥

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि |
विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥ 5 ॥

सरस्वति नमस्तुभ्यं सर्वदेवि नमो नमः |
शान्तरूपे शशिधरे सर्वयोगे नमो नमः ॥ 6 ॥

नित्यानन्दे निराधारे निष्कलायै नमो नमः |
विद्याधरे विशालाक्षि शुद्धज्ञाने नमो नमः ॥ 7 ॥

शुद्धस्फटिकरूपायै सूक्ष्मरूपे नमो नमः |
शब्दब्रह्मि चतुर्हस्ते सर्वसिद्ध्यै नमो नमः ॥ 8 ॥

मुक्तालङ्कृत सर्वाङ्ग्यै मूलाधारे नमो नमः |
मूलमन्त्रस्वरूपायै मूलशक्त्यै नमो नमः ॥ 9 ॥

मनोन्मनि महाभोगे वागीश्वरि नमो नमः | इत्थं सरस्वती स्तोत्रमगस्त्यमुनि वाचकम् |
वाग्भ्यै वरदहस्तायै वरदायै नमो नमः ॥ 10 ॥ सर्वसिद्धिकरं नृणां सर्वपापप्रणाशनम् ॥ 21 ॥

वेदायै वेदरूपायै वेदान्तायै नमो नमः |
गुणदोषविवर्जिन्यै गुणदीप्त्यै नमो नमः ॥ 11 ॥

सर्वज्ञाने सदानन्दे सर्वरूपे नमो नमः |
सम्पन्नार्यै कुमार्यै च सर्वज्ञे ते नमो नमः ॥ 12 ॥

योगानार्य उमादेव्यै योगानन्दे नमो नमः |
दिव्यज्ञान त्रिनेत्रायै दिव्यमूर्त्यै नमो नमः ॥ 13 ॥

अर्धचन्द्रजटाधारि चन्द्रबिम्बे नमो नमः |
चन्द्रादित्यजटाधारि चन्द्रबिम्बे नमो नमः ॥ 14 ॥

अणुरूपे महारूपे विश्वरूपे नमो नमः |
अणिमाद्यष्टसिद्धायै आनन्दायै नमो नमः ॥ 15 ॥

ज्ञान विज्ञान रूपायै ज्ञानमूर्ते नमो नमः |
नानाशास्त्र स्वरूपायै नानारूपे नमो नमः ॥ 16 ॥

पद्मजा पद्मवंशा च पद्मरूपे नमो नमः |
परमेष्ठ्यै परामूर्त्यै नमस्ते पापनाशिनी ॥ 17 ॥

महादेव्यै महाकाल्यै महालक्ष्म्यै नमो नमः |
ब्रह्मविष्णुशिवायै च ब्रह्मनार्यै नमो नमः ॥ 18 ॥

कमलाकरपुष्पा च कामरूपे नमो नमः |
कपालिकर्मदीप्तायै कर्मदायै नमो नमः ॥ 19 ॥

सायं प्रातः पठेन्नित्यं षण्मासात्सिद्धिरुच्यते |
चोरव्याघ्रभयं नास्ति पठतां शृण्वतामपि ॥ 20 ॥

Watch "या कुन्देन्दु | Ya Kundendu Tusharahara Dhavala | Saraswati Mantra
With Lyrics | Saraswati Vandana" on YouTube

<https://youtu.be/DySzqHwNCxU>

Ref: <https://vignanam.org/mobile/devanagari/navadurga-stotram.html>

नवदुर्गा स्तोत्रम्

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि कवचं सर्वसिद्धिदम् ।
पठित्वा पाठयित्वा च नरो मुच्येत सङ्कटात् ॥ 1 ॥

अज्ञात्वा कवचं देवि दुर्गामन्त्रं च यो जपेत् ।
न चाप्नोति फलं तस्य परं च नरकं व्रजेत् ॥ 2 ॥

उमादेवी शिरः पातु ललाटे शूलधारिणी ।
चक्षुषी खेचरी पातु कर्णौ चत्वरवासिनी ॥ 3 ॥

सुगन्धा नासिकं पातु वदनं सर्वधारिणी ।
जिह्वां च चण्डिकादेवी ग्रीवां सौभद्रिका तथा ॥ 4 ॥

अशोकवासिनी चेतो द्वौ बाहू वज्रधारिणी ।
हृदयं ललितादेवी उदरं सिंहवाहिनी ॥ 5 ॥

कटिं भगवती देवी द्वावूरू विन्ध्यवासिनी ।
महाबला च जङ्घे द्वे पादौ भूतलवासिनी ॥ 6 ॥

एवं स्थिताऽसि देवि त्वं त्रैलोक्ये रक्षणात्मिका ।
रक्ष मां सर्वगात्रेषु दुर्गे देवि नमोऽस्तु ते ॥ 7 ॥

Watch "Navdurga Stotra - with Sanskrit lyrics | नवदुर्गा स्तोत्र | Devi Devotional" on YouTube

<https://youtu.be/UqLEtj3cyaY>

Ref: <https://vignanam.org/mobile/devanagari/sri-raja-rajeswarai-ashtakam.html>

श्री राज राजेश्वरी अष्टकम्

अम्बा शाम्भवि चन्द्रमौलिरबलाऽपर्णा उमा पार्वती
काली हैमवती शिवा त्रिनयनी कात्यायनी भैरवी
सावित्री नवयौवना शुभकरी साम्राज्यलक्ष्मीप्रदा
चिद्रूपी परदेवता भगवती श्रीराजराजेश्वरी ॥ 1 ॥

अम्बा मोहिनि देवता त्रिभुवनी आनन्दसन्दायिनी
वाणी पल्लवपाणि वेणुमुरलीगानप्रिया लोलिनी
कल्याणी उदुराजबिम्बवदना धूमाक्षसंहारिणी
चिद्रूपी परदेवता भगवती श्रीराजराजेश्वरी ॥ 2 ॥

अम्बा नूपुररत्नकङ्कणधरी केयूरहारावली
जातीचम्पकवैजयन्तिलहरी ग्रैवेयकैराजिता
वीणावेणुविनोदमण्डितकरा वीरासनेसंस्थिता
चिद्रूपी परदेवता भगवती श्रीराजराजेश्वरी ॥ 3 ॥

अम्बा रौद्रिणि भद्रकाली वगला ज्वालामुखी वैष्णवी
ब्रह्माणी त्रिपुरान्तकी सुरनुता देदीप्यमानोज्ज्वला
चामुण्डा श्रितरक्षपोषजननी दाक्षायणी पल्लवी
चिद्रूपी परदेवता भगवती श्रीराजराजेश्वरी ॥ 4 ॥

अम्बा शूल धनुः कुशाङ्कुशधरी अर्धेन्दुबिम्बाधरी
वाराही मधुकैटभप्रशमनी वाणीरमासेविता
मल्लद्यासुरमूकदैत्यमथनी माहेश्वरी अम्बिका
चिद्रूपी परदेवता भगवती श्रीराजराजेश्वरी ॥ 5 ॥

अम्बा सृष्टविनाशपालनकरी आर्या विसंशोभिता
गायत्री प्रणवाक्षरामृतरसः पूर्णानुसन्धीकृता
ओङ्कारी विनुतासुतार्चितपदा उदण्डदैत्यापहा
चिद्रूपी परदेवता भगवती श्रीराजराजेश्वरी ॥ 6 ॥

अम्बा शाश्वत आगमादिविनुता आर्या महादेवता
या ब्रह्मादिपिपीलिकान्तजननी या वै जगन्मोहिनी
या पञ्चप्रणवादिरेफजननी या चित्कलामालिनी
चिद्रूपी परदेवता भगवती श्रीराजराजेश्वरी ॥ 7 ॥

अम्बापालित भक्तराजदनिशं अम्बाष्टकं यः पठेत्
अम्बालोककटाक्षवीक्ष ललितं चैश्वर्यमव्याहृतम्
अम्बा पावनमन्त्रराजपठनादन्ते च मोक्षप्रदा
चिद्रूपी परदेवता भगवती श्रीराजराजेश्वरी ॥ 8 ॥

Watch "Ambha Shambhavi - Rajarajeshwari Ashtakam.....(Preetha Madhu)"
on YouTube

https://youtu.be/T-FyzzVJL_4

अधुना सर्वत्र जगति प्रसरतः जनानां प्राणापायकरस्य कोरोना-नामकस्य रोगविशेषस्य निवारणार्थं,
शृङ्गेरी-जगद्गुरु-विरचित श्री-दुर्गा-परमेश्वरी-स्तोत्र-पारायणं करिष्ये ।

शृङ्गेरीजगद्गुरुविरचितम्

॥ श्रीदुर्गापरमेश्वरीस्तोत्रम् ॥

एतावन्तं समयं	मा भज मा भज दुर्गे	पापहीनजनतावनदक्षाः
सर्वापद्भ्योऽपि रक्षणं कृत्वा ।	ताटस्थ्यं पुत्रकेषु दीनेषु ।	सन्ति निर्जरवरा न कियन्तः ।
देशस्य परमिदानीं	के वा गृह्णन्ति सुतान्	पापपूर्णजनरक्षणदक्षां
ताटस्थ्यं केन वहसि दुर्गाम्ब ॥ १ ॥	मात्रा त्यक्तान्वदाम्बिके लोके ॥ ३ ॥	त्वां विना भुवि परां न विलोके ॥ ५ ॥
अपराधा बहुशः खलु	इतः परं वा जगदम्ब जातु	
पुत्राणां प्रतिपदं भवन्त्येव ।	देशस्य रोगप्रमुखापदोऽस्य ।	
को वा सहते लोके	न स्युस्तथा कुर्वचलां कृपाम्	
सर्वास्तान्मातरं विहायैकाम् ॥ २ ॥	इत्यभ्यर्थनां मे सफलीकुरुष्व ॥ ४ ॥	

Watch "Sri Durga Parameshwari Stotram" on YouTube

Sringeri Jagadguru:

<https://youtu.be/tH66LH3ZaAE>

Ref: <https://vignanam.org/samskritam/meenakshi-pancha-ratna-stotram.html>

मीनाक्षी पञ्च रत्न स्तोत्रम्

उद्यद्भानुसहस्रकोटिसदृशां केयूरहारोज्ज्वलां
बिम्बोष्ठीं स्मितदन्तपङ्क्तिरुचिरां पीताम्बरालङ्कृताम् ।
विष्णुब्रह्मसुरेन्द्रसेवितपदां तत्त्वस्वरूपां शिवां
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥ 1 ॥

मुक्ताहारलसत्किरीटरुचिरां पूर्णेन्दुवक्त्रप्रभां
शिञ्जन्नूपुरकिङ्किणीमणिधरां पद्मप्रभाभासुराम् ।
सर्वाभीष्टफलप्रदां गिरिसुतां वाणीरमासेवितां
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥ 2 ॥

श्रीविद्यां शिववामभागनिलयां ह्रीङ्कारमन्त्रोज्ज्वलां
श्रीचक्राङ्कितबिन्दुमध्यवसतिं श्रीमत्सभानायकीम् ।
श्रीमत्पण्मुखविघ्नराजजननीं श्रीमज्जगन्मोहिनीं
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥ 3 ॥

श्रीमत्सुन्दरनायकीं भयहरां ज्ञानप्रदां निर्मलां
श्यामाभां कमलासनार्चितपदां नारायणस्यानुजाम् ।
वीणावेणुमृदङ्गवाद्यरसिकां नानाविधामम्बिकां
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥ 4 ॥

नानायोगिमुनीन्द्रहृत्सुवसतीं नानार्थसिद्धिप्रदां
नानापुष्पविराजिताङ्घ्रियुगलां नारायणेनार्चिताम् ।
नादब्रह्ममयीं परात्परतरां नानार्थतत्त्वात्मिकां
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥ 5 ॥

Watch "Sri Meenakshi Pancharatnam By MS Subbulakshmi" on YouTube

<https://youtu.be/ss01u3PfFBQ>

अष्ट लक्ष्मी स्तोत्रम्

आदिलक्ष्मि

सुमनस वन्दित सुन्दरि माधवि, चन्द्र सहोदरि हेममये
मुनिगण वन्दित मोक्षप्रदायिनि, मञ्जुल भाषिणि वेदनुते ।
पङ्कजवासिनि देव सुपूजित, सद्गुण वर्षिणि शान्तिरयुते
जय जयहे मधुसूदन कामिनि, आदिलक्ष्मि परिपालय माम् ॥ 1 ॥

धान्यलक्ष्मि

अयिकलि कल्मष नाशिनि कामिनि, वैदिक रूपिणि वेदमये
क्षीर समुद्रव मङ्गल रूपिणि, मन्त्रनिवासिनि मन्त्रनुते ।
मङ्गलदायिनि अम्बुजवासिनि, देवगणाश्रित पादयुते
जय जयहे मधुसूदन कामिनि, धान्यलक्ष्मि परिपालय माम् ॥ 2 ॥

धैर्यलक्ष्मि

जयवरवर्षिणि वैष्णवि भार्गवि, मन्त्र स्वरूपिणि मन्त्रमये
सुरगण पूजित शीघ्र फलप्रद, ज्ञान विकासिनि शास्त्रनुते ।
भवभयहारिणि पापविमोचनि, साधु जनाश्रित पादयुते
जय जयहे मधुसूदन कामिनि, धैर्यलक्ष्मी परिपालय माम् ॥ 3 ॥

गजलक्ष्मि

जय जय दुर्गति नाशिनि कामिनि, सर्वफलप्रद शास्त्रमये
रथगज तुरगपदाति समावृत, परिजन मण्डित लोकनुते ।
हरिहर ब्रह्म सुपूजित सेवित, ताप निवारिणि पादयुते
जय जयहे मधुसूदन कामिनि, गजलक्ष्मी रूपेण पालय माम् ॥ 4 ॥

फलश्रुति

क्षो॥ अष्टलक्ष्मी नमस्तुभ्यं वरदे कामरूपिणि ।
विष्णुवक्षः स्थला रुढे भक्त मोक्ष प्रदायिनि ॥

क्षो॥ शङ्ख चक्रगदाहस्ते विश्वरूपिणिते जयः ।
जगन्मात्रे च मोहिन्यै मङ्गलं शुभ मङ्गलं ॥

सन्तानलक्ष्मि

अयिखग वाहिनि मोहिनि चक्रिणि, रागविवर्धिनि ज्ञानमये
गुणगणवारधि लोकहितैषिणि, सप्तस्वर भूषित गाननुते ।
सकल सुरासुर देव मुनीश्वर, मानव वन्दित पादयुते
जय जयहे मधुसूदन कामिनि, सन्तानलक्ष्मी परिपालय माम् ॥ 5 ॥

विजयलक्ष्मि

जय कमलासिनि सद्गति दायिनि, ज्ञानविकासिनि गानमये
अनुदिन मर्चित कुङ्कुम धूसर, भूषित वासित वाद्यनुते ।
कनकधरास्तुति वैभव वन्दित, शङ्करदेशिक मान्यपदे
जय जयहे मधुसूदन कामिनि, विजयलक्ष्मी परिपालय माम् ॥ 6 ॥

विद्यालक्ष्मि

प्रणत सुरेश्वरि भारति भार्गवि, शोकविनाशिनि रत्नमये
मणिमय भूषित कर्णविभूषण, शान्ति समावृत हास्यमुखे ।
नवनिधि दायिनि कलिमलहारिणि, कामित फलप्रद हस्तयुते
जय जयहे मधुसूदन कामिनि, विद्यालक्ष्मी सदा पालय माम् ॥ 7 ॥

धनलक्ष्मि

धिमिधिमि धिन्धिमि धिन्धिमि-दिन्धिमि, दुन्धुभि नाद सुपूर्णमये
घुमघुम घुङ्घुम घुङ्घुम घुङ्घुम, शङ्ख निनाद सुवाद्यनुते ।
वेद पूरणेतिहास सुपूजित, वैदिक मार्ग प्रदर्शयुते
जय जयहे मधुसूदन कामिनि, धनलक्ष्मि रूपेणा पालय माम् ॥ 8 ॥

Watch "Ashtalakshmi Stotram | Ashta Lakshmi Stotra for Prosperity and Wealth | Art Of living Bhajan" on YouTube

<https://youtu.be/9fWsqaWondg>

दुर्गा देवि कवचम्

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि कवचं सर्वसिद्धिदम् ।
पठित्वा पाठयित्वा च नरो मुच्येत सङ्कटात् ॥ 1 ॥

अज्ञात्वा कवचं देवि दुर्गामन्त्रं च यो जपेत् ।
न चाप्नोति फलं तस्य परं च नरकं व्रजेत् ॥ 2 ॥

उमादेवी शिरः पातु ललाटे शूलधारिणी ।
चक्षुषी खेचरी पातु कर्णौ चत्वरवासिनी ॥ 3 ॥

सुगन्धा नासिकं पातु वदनं सर्वधारिणी ।
जिह्वां च चण्डिकादेवी ग्रीवां सौभद्रिका तथा ॥ 4 ॥

अशोकवासिनी चेतो द्वौ बाहू वज्रधारिणी ।
हृदयं ललितादेवी उदरं सिंहवाहिनी ॥ 5 ॥

कटिं भगवती देवी द्वावूरू विन्ध्यवासिनी ।
महाबला च जङ्घ द्वे पादौ भूतलवासिनी ॥ 6 ॥

एवं स्थिताऽसि देवि त्वं त्रैलोक्ये रक्षणात्मिका ।
रक्ष मां सर्वगात्रेषु दुर्गे देवि नमोऽस्तु ते ॥ 7 ॥

Watch "Devi Kavacham | Bhanumathi Narsimhan | Art of Living Devi Chant"
on YouTube

<https://youtu.be/7DdBlesXgOE>

Ref: <https://stotranidhi.com/hi/sri-kamakshi-stotram-in-hindi/>

Sri Kamakshi stotram by Sri Adi Shankaracharya:

श्री कामाक्षी स्तोत्रम्

कल्पनोकहपुष्पजालविलसन्नीलालकां मातृकां
कान्तां कञ्जदलेक्षणां कलिमलप्रध्वंसिनीं कालिकां ।
काञ्चीनूपुरहारहीरसुभगां काञ्चीपुरीनायकीं
कामाक्षीं करिकुम्भसन्निभकुचां वन्दे महेशप्रियाम् ॥ १ ॥

काशाभांशुकभासुरां प्रविलसत्कोशातकीसन्निभां
चन्द्रार्कानललोचनां सुरुचिरालङ्कारभूषोज्ज्वलाम् ।
ब्रह्मश्रीपतिवासवादिमुनिभिः संसेविताङ्घ्रिद्वयां
कामाक्षीं गजराजमन्दगमनां वन्दे महेशप्रियाम् ॥ २ ॥

ऐं क्लीं सौरिति यां वदन्ति मुनयस्तत्त्वार्थरूपां परां
वाचां आदिमकारणं हृदि सदा ध्यायन्ति यां योगिनः ।
बालां फालविलोचनां नवजपावर्णां सुषुम्नाश्रितां
कामाक्षीं कलितावतंससुभगां वन्दे महेशप्रियाम् ॥ ३ ॥

यत्पादाम्बुजरेणुलेशमनिशं लब्ध्वा विधत्ते विधिर्-
विश्वं तत्परिपाति विष्णुरखिलं यस्याः प्रसादाच्चिरम् ।
रुद्रः संहरति क्षणात्तदखिलं यन्मायया मोहितः
कामाक्षीं अतिचित्रचारुचरितां वन्दे महेशप्रियाम् ॥ ४ ॥

सूक्ष्मात्सूक्ष्मतरां सुलक्षिततनुं क्षान्ताक्षरैर्लक्षितां
वीक्षाशिक्षितराक्षसां त्रिभुवनक्षेमङ्करीं अक्षयाम् ।
साक्षाल्लक्षणलक्षिताक्षरमयीं दाक्षायणीं साक्षिणीं
कामाक्षीं शुभलक्षणैः सुललितां वन्दे महेशप्रियाम् ॥ ५ ॥

ओङ्काराङ्गणदीपिकां उपनिषत्प्रासादपारावतीम्
आम्नायाम्बुधिचन्द्रिकां अघतमःप्रध्वंसहंसप्रभाम् ।
काञ्चीपट्टणपञ्जराऽऽन्तरशुकीं कारुण्यकल्लोलिनीं
कामाक्षीं शिवकामराजमहिषीं वन्दे महेशप्रियाम् ॥ ६ ॥

ह्रीङ्कारात्मकवर्णमात्रपठनाद् ऐन्द्रीं श्रियं तन्वतीं
चिन्मात्रां भुवनेश्वरीं अनुदिनं भिक्षाप्रदानक्षमाम् ।
विश्वाघौघनिवारिणीं विमलिनीं विश्वम्भरां मातृकां
कामाक्षीं परिपूर्णचन्द्रवदनां वन्दे महेशप्रियाम् ॥ ७ ॥

वाग्देवीति च यां वदन्ति मुनयः क्षीराब्धिकन्येति च
क्षोणीभूतनयेति च श्रुतिगिरो यां आमनन्ति स्फुटम् ।
एकानेकफलप्रदां बहुविधाऽऽकारास्तनूस्तन्वतीं
कामाक्षीं सकलार्तिभञ्जनपरां वन्दे महेशप्रियाम् ॥ ८ ॥

मायामादिमकारणं त्रिजगतां आराधिताङ्घ्रिद्वयाम्
आनन्दामृतवारिराशिनिलयां विद्यां विपश्चिद्वियाम् ।
मायामानुषरूपिणीं मणिलसन्मध्यां महामातृकां
कामाक्षीं करिराजमन्दगमनां वन्दे महेशप्रियाम् ॥ ९ ॥

कान्ता कामदुघा करीन्द्रगमना कामारिवामाङ्कगा
कल्याणी कलितावतारसुभगा कस्तूरिकाचर्चिता
कम्पातीररसालमूलनिलया कारुण्यकल्लोलिनी
कल्याणानि करोतु मे भगवती काञ्चीपुरीदेवता ॥ १० ॥

Watch "Sri Kamakshi Stotram" on YouTube

<https://youtu.be/-9w9dtqKWY8>

Ref: <https://vignanam.org/veda/kanaka-dhaaraa-stotram-devanagari.html>

Watch: Kanakadhara stotram by MS Subbulakshmi

<https://youtu.be/kbqYUJfo38M>

कनक धारा स्तोत्रम्

वन्दे वन्दारु मन्दारमिन्दिरानन्द कन्दलं
अमन्दानन्द सन्दोह बन्धुरं सिन्धुराननम्

अङ्गं हरेः पुलकभूषणमाश्रयन्ती
भृङ्गाङ्गनेव मुकुलाभरणं तमालम् ।
अङ्गीकृताखिल विभूतिरपाङ्गलीला
माङ्गल्यदास्तु मम मङ्गलदेवतायाः ॥ 1 ॥

मुग्धा मुहुर्विदधती वदने मुरारेः
प्रेमत्रपाप्रणिहितानि गतागतानि ।
मालादृशोर्मधुकरीव महोत्पले या
सा मे श्रियं दिशतु सागर सम्भवा याः ॥ 2 ॥

आमीलिताक्षमधिगम्य मुदा मुकुन्दम्
आनन्दकन्दमनिमेषमनङ्ग तन्त्रं ।
आकेकरस्थितकनीनिकपक्ष्मनेत्रं
भूत्यै भवन्मम भुजङ्ग शयाङ्गना याः ॥ 3 ॥

बाह्वन्तरे मधुजितः श्रितकौस्तुभे या
हारावलीव हरिनीलमयी विभाति ।
कामप्रदा भगवतोऽपि कटाक्षमाला
कल्याणमावहतु मे कमलालया याः ॥ 4 ॥

कालाम्बुदालि ललितोरसि कैटभारेः
धाराधरे स्फुरति या तटिदङ्गनेव ।
मातुस्समस्तजगतां महनीयमूर्तिः
भद्राणि मे दिशतु भार्गवनन्दना याः ॥ 5 ॥

प्राप्तं पदं प्रथमतः खलु यत्प्रभावात्
माङ्गल्यभाजि मधुमाथिनि मन्मथेन ।
मय्यापतेत्तदिह मन्थरमीक्षणार्थं
मन्दालसं च मकरालय कन्यका याः ॥ 6 ॥

विश्वामरेन्द्र पद विभ्रम दानदक्षम्
आनन्दहेतुरधिकं मुरविद्विषोऽपि ।
ईषन्निषीदतु मयि क्षणमीक्षणार्थं
इन्दीवरोदर सहोदरमिन्दिरा याः ॥ 7 ॥

इष्टा विशिष्टमतयोपि यया दयार्द्र
दृष्ट्या त्रिविष्टपपदं सुलभं लभन्ते ।
दृष्टिः प्रहृष्ट कमलोदर दीप्तिरिष्टां
पुष्टिं कृषीष्ट मम पुष्कर विष्टरा याः ॥ 8 ॥

दद्याद्वयानु पवनो द्रविणाम्बुधारां
अस्मिन्नकिञ्चन विहङ्ग शिशौ विषण्णे ।
दुष्कर्मघर्ममपनीय चिराय दूरं
नारायण प्रणयिनी नयनाम्बुवाहः ॥ 9 ॥

गीर्देवतेति गरुडध्वज सुन्दरीति
शाकम्बरीति शशिशेखर वल्लभेति ।
सृष्टि स्थिति प्रलय केलिषु संस्थितायै
तस्यै नमस्त्रिभुवनैक गुरोस्तरुण्यै ॥ 10 ॥

श्रुत्यै नमोऽस्तु शुभकर्म फलप्रसूत्यै
रत्यै नमोऽस्तु रमणीय गुणार्णवायै ।
शक्त्यै नमोऽस्तु शतपत्र निकेतनायै
पुष्ट्यै नमोऽस्तु पुरुषोत्तम वल्लभायै ॥ 11 ॥

नमोऽस्तु नालीक निभाननायै
नमोऽस्तु दुग्धोदधि जन्मभूम्यै ।
नमोऽस्तु सोमामृत सोदरायै
नमोऽस्तु नारायण वल्लभायै ॥ 12 ॥

यत्कटाक्ष समुपासना विधिः
सेवकस्य सकलार्थ सम्पदः ।
सन्तनोति वचनाङ्ग मानसैः
त्वां मुरारिहृदयेश्वरीं भजे ॥ 17 ॥

सरसिजनिलये सरोजहस्ते
धवलतमांशुक गन्धमाल्यशोभे ।
भगवति हरिवल्लभे मनोज्ञे
त्रिभुवनभूतिकरी प्रसीदमह्यं ॥ 18 ॥

दिग्घस्तिभिः कनक कुम्भमुखावसृष्ट
स्वर्वाहिनी विमलचारुजलाप्लुताङ्गीम् ।
प्रातर्नमामि जगतां जननीमशेष
लोकधिनाथ गृहिणीममृताब्धिपुत्रीं ॥ 19 ॥

नमोऽस्तु हेमाम्बुज पीठिकायै
नमोऽस्तु भूमण्डल नायिकायै ।
नमोऽस्तु देवादि दयापरायै
नमोऽस्तु शाङ्गार्ग्युध वल्लभायै ॥ 13 ॥

नमोऽस्तु देव्यै भृगुनन्दनायै
नमोऽस्तु विष्णोरुरसि स्थितायै ।
नमोऽस्तु लक्ष्म्यै कमलालयायै
नमोऽस्तु दामोदर वल्लभायै ॥ 14 ॥

नमोऽस्तु कान्त्यै कमलेक्षणायै
नमोऽस्तु भूत्यै भुवनप्रसूत्यै ।
नमोऽस्तु देवादिभिरर्चितायै
नमोऽस्तु नन्दात्मज वल्लभायै ॥ 15 ॥

सम्पत्कराणि सकलेन्द्रिय नन्दनानि
साम्राज्य दानविभवानि सरोरुहाक्षि ।
त्वद्वन्दनानि दुरिता हरणोद्यतानि
मामेव मातरनिशं कलयन्तु मान्ये ॥ 16 ॥

कमले कमलाक्ष वल्लभे त्वं
करुणापूर तरङ्गितैरपाङ्गैः ।
अवलोकय मामकिञ्चनानां
प्रथमं पात्रमकृतिमं दयायाः ॥ 20 ॥

देवि प्रसीद जगदीश्वरि लोकमातः
कल्याणगात्रि कमलेक्षण जीवनाथे ।
दारिद्र्यभीतिहृदयं शरणागतं मां
आलोकय प्रतिदिनं सदयैरपाङ्गैः ॥ 21 ॥

स्तुवन्ति ये स्तुतिभिरमीभिरन्वहं
त्रयीमयीं त्रिभुवनमातरं रमां ।
गुणाधिका गुरुतुर भाग्य भागिनः
भवन्ति ते भुवि बुध भाविताशयाः ॥ 22 ॥

सुवर्णधारा स्तोत्रं यच्छङ्कराचार्य निर्मितं
त्रिसन्ध्यं यः पठेन्नित्यं स कुबेरसमो भवेत् ॥

Ref: <https://periva.proboards.com/thread/14418/sri-kamakshi-vilasam-stotram>

Kamakshi Vilasam Stotram by Kanchi Paramacharya:

ஸ்வாமி புஷ்கரிணிதீர்த்தம் பூர்வஸிந்து பிநாகினி
சிலாஹ்ரத: சதுர்மத்யம் யாவத் துணைரமண்டலம்.

स्वामि पुष्करिणीतैर् पूर्वसिन्दुः पिनाकिनी
सिलाःहृतः चतुर्मेघं यावत् तुण्डीरमण्डलं

Swami Pushkarani Theertham Poorva Sindhu Pinakini,
Shilaahladhas Chathur Madhyam Yavath Thundeera Mandalam 1

மத்யே துணைர பூவருத்தம் கம்பாவேகவதி தவயோ:
தயோர்மத்யம் காமகோஷ்டம் காமாக்ஷி தத்ர வர்த்ததே

मद्ये तुण्डीर भूवत्तम् कंपावेगवती द्वयोः
तयोरमद्यं कामकोष्ठं कामाक्षी तत्र वर्तते

Madhye Thundeera Bhoo Vrutham Kampa Vegavathi Dwayo,
Thayor Madhyam Kama Koshtam Kamakshi Thathra Varthathe.2

ஸ் ஏவ விக்ரஹோ தேவயா: மூலபூதோத்ரிதாட் புவ:
நாந்யோஸ்தி விக்ரஹோ தேவயா: காஞ்ச்யாம் தன் மூல விக்ரஹ

स एव विग्रहो देव्याः मूलभूदोद्वराट भुवः
नान्योस्ति विग्रहो देव्याः काञ्चयां तन् मूल विग्रहः

Sa Yeva Vighraho Devyaa Moola Vhodhodharaat Bhuva,
Naanyosthi Vighraho Devyaa Kanchyaam Than Moola Vighraha 3

ஜகத் காமகலாகாரம் நாபிஸ்தானம் புவ:பரம்
பாதபதம்ஸ்ய காமாக்ஷயா: மகாபீடம் உபாச்சமஹே

जगत् कामकलाकारं नाभिस्तानं भुवः परम्
पादपथस्य कामाक्ष्याः महापीठं उपस्महे

Jagath Kama Kalaa Kaaram Naabhi Sthanam Bhuva Param,
Padha Padmasya Kamaakshyaa Maha Peedam Upasmahe.4

காமகோடி ஸம்ருதஸ்ஸோயம் காரணாதேவ சின்னப:

யத்ர காமக்ருதோ தர்மோ ஜந்நுனா யேந கேநவா
ஸக்ருதவாபி ஸுதர்மாணாம் பலம் பலதி கோடிச:

कामाकोठिः स्मृतस्सोयं कारणादेव चिन्नभः
यत्र कामकृतो धर्मा जन्तुना येन केनवा
सकृत्वापि सुधर्माणां फलम फलदि कोटिशः

Kama Koti Smrutha Soyam Karanadeva Chinnabha,
Yathra Kama Krutho Dharmo Janthuna Yena Kenavaa
Skruth Vaapi Sudharmaanaam Balama Naladhi Koti Cha 5

யோஜபேத் காமகோஷ்டேஸ்மின் மந்த்ரம் இஷ்டார்த்த தைவதம்
கோடிவரண ப்லேனைவ முக்திலோகம் ஸ கச்சதி

योजपेत् कामकोष्ठेस्मिन् मन्त्रं इष्टात् दैवतं
कोटिवर्णे फलेनैव मुक्तिलोकं स गच्छति

Yo Japeth Kama Koshte Asmin Manthram Ishtartha Daivatham,
Koti Varna Phalenaiva Mukthi Lokam Sa Gachanthi 6

யோவசேத் காமகோஷ்டேஸ்மின் க்ஷணார்த்தம்வா ததர்தகம்
முச்சயதே ஸர்வபாபேபய: ஸாக்ஷாததேவி நராக்ருதி

यौवसेत् कामकोष्ठेस्मिन् क्षणात्वा तदर्थं
मुच्यते सर्वपापेभ्यः साक्षाद्देवि नराकृति

Yo Vased Kamakoshtesmin Kshanadham Vaa Thad Ardhakam,
Muchyathe Sarva Papaebhyo Saakshaad Devi Narakruthee 7

காயத்ரி மண்டபாதாரம் புநாபிஸ்தானமுத்தமம்
புருஷார்த்தப்ரதம் சம்போ: பிலாப்ரம் தம் நமாமயஹம்

गायत्री मण्डपाधारं भूनाभिस्तानमुत्तमं
पुरुषार्तप्रतं शम्भोः भिलापं तन्ममाभ्यहम्

Gayathri Matapaadharam Bhoo Naabhi Sthana Muthamam,
Purushartha Pradham Shambhi Bilabram Than Namamyaham, 8

ய: குர்யாத் காமகோஷ்டஸ்ய பிலாப்ரஸ்ய ப்ரதக்ஷிணம்
பதஸங்க்யாக்ரமேனைவ கோகர்ப ஜனனம் லபேத்

यः कुर्यात् कामकोष्ठस्य भिलभस्य प्रदक्षिणं
पदसङ्ख्याक्रमेणैव गोगर्भं जननं लभेत्

Ya Kuryaath Kamakoshtasya Bilavasya Pradakshinam,
Padha Sankhyaangra Menanaiva Go Garbha Janmam Labeth.9

விஸ்வகாரண நேத்ராட்யாம் பூரிமத்தரிபுரஸூந்தரீ ம்
மந்தகாஸூர ஸம்ஹர்தரீம் காமாக்ஷீம் தாம் அஹம் பஜே

विश्वकारण नेत्राट्यां श्रीमत्त्रिपुरसुन्दरी
मन्दकासुर संहर्त्री कामाक्षी तौ अहं भजे

Viswakarana Nethraadyaam Srimad Tripura Sundarim,
Mandakasura Samharthrim Kamakashim Thaam Aham Bhaje.10

பராஜன்மதினே காஞ்ச்யாம் மஹாப்யந்த்ரமார்த்த:
யோர்ச்சயேத் தத்ர காமாக்ஷீம் கோடிபூஜா பலம் லபேத்
தத்ப்லோத்பன்னகைவலயம் ஸக்ருத் காமாக்ஷி சேவயா

पराजन्मदिने काञ्चयां महाभ्यन्त्रमार्गतः
योरच्येत तत्र कामाक्षीं कोटिपूजा फलं लभेत्
तत्भिलोत्पन्नकैवल्यं सकृत् कामाक्षी सेवया

Paraa Janma Dhine Kanchyaam Maha Abhyanthara Margatha,
Yo Archaye Thathra Kamakshim Koti Poojaa Phalam Labeth.
Thadphalothpanna Kaivalyam Sakruth Kamakshi Sevayaa 11

த்ரிஸ்தானநிலயம் தேவம் த்ரிவிதாகாரம் அச்சயதம்
ப்ரதிலிங்காக்ர ஸம்யுக்தம் பூதபந்தம் தம் ஆசரயே

त्रिस्ताननिलयं देवं त्रिविदाकारं अच्युतं
प्रतिलिङ्गाय संयुक्तं भूतबन्धम् तं आश्रये

Trishtana Nilayam Devam Trividhaakaaram Achyutham,
Prathi Lingagra Samyuktham Bhootha Bandham Tham Aasraye.12

ய இதம் ப்ராத்ருத்தாய ஸ்னானகாலே ப்டேன் நரஹ்
த்வாதச ச்லோகமாத்ரேண ஸ்லோகோத்பலம் ஆப்நுயாத்

य इदं प्राथरुताय स्नानकाले पठेन्नरः
द्वादस श्लोकमात्रेण श्लोकोत्फलं आप्नुयात्

Ya Idham Prathar Uthaya Snanakale Padan Nara,
Dwadasa Sloka Mathrensaslokothe Balam Aapnuyaath.13

Videos of chants:

Watch "Durga Devi Stotram by Smt. Bhanumati Narasimhan | Art of Living TV" on YouTube

<https://www.youtube.com/watch?v=c5ISJ7o-hw4>

Watch "Sri Lalitha Sahasranamam | ललिता सहस्रनाम | Bhanu Didi Chants | Devi Chants Art of Living" on YouTube

<https://youtu.be/Xvjh4UXbqOg>

A very good site for stotras, ashtottara etc on various Gods (you can choose the language too):

<https://vignanam.org>

To bring together and disseminate the Vedic and ethnic features allied with Kerala:

<http://vaikhari.org/>

Another very good site one can refer for Vedas, samhitas, aranyakas, upanishads etc etc:

www.vedicheritage.gov.in

Vedic Mantra collection .. Mantra sangrah:

<https://www.drikpanchang.com/vedic-mantra/mantra-collection.html>

Link to Sanskrit mantras, prayers etc:

<https://www.hinduwebsite.com/mantraslinks.asp>

Mantras, shlokas, stotras for Hindu Gods, Goddesses:

<https://www.templepurohit.com/mantras-slokas-stotras/>

For Stotras:

<https://stotranidhi.com>

Box link to download ebook..Daily prayers.pdf (in Sanskrit+English):

<https://app.box.com/s/0gz5k856mzne79jc255ycngjg9ye7ttb>

Box link to download ebook..Devata stotras.pdf (in Kannada):

<https://app.box.com/s/7rh6het5atjnd18bg33cjs1vbjwdh6y4>

Link to download Lalitha Sahasranamam:

<https://vignanam.org/samskritam/sree-lalita-sahasra-nama-stotram.html>

Link to download Durga saptashati:

<https://vignanam.org/samskritam.htm#&panel1-1>